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Acton on his selected list of 98 books — In Grant Duff's Diary Apr. 30. 1883.

"This list is submitted with a view to assisting an English youth, whose education is finished, who knows common things, and is not training for a profession; to perfect his mind and open windows in every direction; to raise him to the level of his age, so that he may know the (20 or 30) forces that have made our world what it is and still reign over it; to guard him against surprises & against the constant sources of error within; to supply him both with the strongest stimulants & the surest guides; to give force & fulness & clearness & sincerity & independence & elevation & generosity & serenity to his mind, that he may know the method and laws of the process by which error is conquered & truth is won, discerning knowledge from probability and prejudice from belief; that he may learn to master what he rejects as fully as what he adopts: that he may understand the origin as well as the strength and vitality of systems and the better motives of men who are wrong, to steel him against the charm of literary beauty & talent, so that each book thoroughly taken in shall be the beginning of a new life, and shall make a new man of him"

Duff adds "If a grander sentence was ever written about education I never met with it". Hear Ev. of Madras

Life of Henry Acland.

Of his father, Sir Thomas, Gladstone said "The finest gentleman in the west of England". Said of him: "His conversation was a liberal education, ranging over a wide extent of subjects, filled with a large experience of men and things, lighted up with an unequalled play of fancy, and above all, keeping the listener almost unconsciously in that high and pure atmosphere of an elevated mind in which all things are seen on the upper sides." p.4 "That consciousness of the over-riding presence of God's law which was with him daily and hourly" p.5

Of Sir Henry, the biog. says "Deep personal piety, transparent sincerity of belief and a courage which never shrank from expressing religious convictions" p.88.

Jowett reading John XIV to him p.113.

"He made it a principle not to accumulate riches and his generosity was out of all proportion to his income" p.115. Sunday fees given away p.380

Dean Gaisford's Christmas sermon advocating the old Oxford studies & theology, leaving to Anatomy & Biology as alien topics — as "the former not only elevates above the vulgar herd, but leads not infrequently to positions of considerable emolument" p. 210

Acland on Sir Jas Paget. "Three qualities lie at the root of his character — regular industry, absolute religious & domestic contentment, inflexible purpose. I think on the whole his character is one of the most *firm* I have known." p. 327

O W Holmes sent him the lines of O.H.'s poem at the 50th reunion of his Harvard class ending

"Oh, let us trust with holy men of old
Not all the story here begun is told;
So the tired spirit waiting to be freed
On life's last page with tranquil eye shall read
By the pale glimmer of the torch reversed,
Not *Finis*, but *the End of Volume First*

James W. Alexander, president of the Equitable Life Assurance Society, read a paper on Thursday before the National Convention of Insurance Commissioners, at Columbus, Ohio. His subject was "The Ideal Company," and among other things he said: Sun 1903

What is the ideal company? It is, first of all, one whose officers and directors are high-minded, honorable, experienced and skilful men, who have no aims in the business other than to subserve the interests of the policyholders. Nothing, in my opinion, is so important as character in the management. As President Roosevelt succinctly puts it: "It is character that counts." I do not mean mere honesty in the handling of money. That is a very inadequate criterion of character.

The officer who would, for the sake of outstripping a competitor in business, pursue a course which he knows to be prejudicial to the interests of the policyholders, has not the kind of a character to which I refer. The officer who would abuse the power he holds for selfish purposes, at the expense of the policyholders, has not the kind of character to which I refer. The officer who allows himself to be guided in his measures by the desire to injure his competitor rather than to benefit his own company, has not the kind of a character to which I refer.

Brit. Wkly. Jan 1, '03

We gladly allow that he was a good man and an able man, but that he was a strong man—never. If in his hot days of Liberalism at Rugby his subsequent career had been foretold to him, he would have said, "Is thy servant a dog that he should do these things?" His was not the power of leadership if that power is

"The sure-footed mind's unfaltering skill,
And supple-tempered will,
That bends, like perfect steel, to spring again and thrust."

He drifted with the tide.

On Abp. Temple

Lord Bacon says: "Man, when he resteth and assureth himself upon divine protection and favour, gathereth a force and faith which human nature in itself could not obtain; therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty."

Agassiz lowered in the Alps. When raised was drawn [illegible] up. Had forgotten to compute & account of the weight of the rope. Had to wait, till wood or smoke lever.

Gladstone to Gaskell re Social Temptation "I remember a very wise saying of Archidamus in Thucydides that the being educated ἐν τοις ἀναγκαιτατοις brings strength & efficacy to the character."

1.97.

1935 11th St. N.W.

Washington, D.C.

You will, I feel sure, pardon the liberty I take in addressing such a letter to you. It is for the sake of my brother, a boy of 22 that I am writing this letter and without his knowledge. I shall trouble you with as few details as possible but there are some things you must know, to give an opinion in this case. My brother has been out of the influence of a home since his mother died when Henry was fourteen; his father died when he was not quite seven. When he was sixteen he was sent to Oberlin; he stayed there one year having a good time chiefly. In the spring he ran away from school and enlisted as a soldier in the Spanish Am. war. He was just 17 but large and easily passed for what he called himself - of the enlisting age. He was mustered out in a year and went to Lincoln Univ. in Pa. He was graduated from there in two years with honorable mention. He has a very good mind but is not inclined to do anything that calls for steady uninterrupted effort. After Lincoln he planned to enter Cornell to study civil engineering - as I believe it was mechanical. He was not ready to enter and went on the road, I mean as a porter in the Pullman service. He has drifted from that time until now when my sister & I have made a home here for him. He is not bad at heart but he is exceptionally weak. He is kind & easy, but so that as long as he is with us to be told what to do & what not to do, he lives a negatively good life.

I talked to him last night and then made up my mind to write this letter to you. He acknowledges his weakness & his failures; he said he wanted to make a man of himself – to grow strong in character but said he did not know, had no idea what to do. I suggested good books & thoughts & a steady working against the little sins of falsehood & laziness. I spoke of the life of Jesus Christ & he said he had read & studied the Bible until he was tired of it. I suggested Drummond's "Ideal Life" & he had begun the first of the essays in the book & put it down without becoming interested in it.

My uncle & sister are very much discouraged & feel Henry will always be a weak man – one who has constantly to be propped up; but I remember Simon Peter & hope for my brother.

My experience is exceedingly limited & I do not know what to do to help the boy. I wish he could in some way come under the influence of strong men & I know he could grow strong.

Here is an exceedingly personal letter to address to an utter stranger — but quite utter for I have heard you speak at Wellesley College and I should not dare write it if I did not believe in your interest in young men. I hope I have not presumed too far.

I cannot see what difference it need make but I have just remembered that I determined last night to mention the fact that we are negroes.

Most earnestly yours
Lottie Atwood.

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Walter Bagehot - Literary Studies

Introd. by Geo. Sampson "He was, in fact, an example of excessive rationalism: and the defect of excessive rationalism is that it is excessively unreasonable. Reason looks well on paper; but in reality we have scanty grounds for assuming that reason is a better guide to life than feeling."

I, 62 Wordsworth's "works are the Scriptures of the intellectual life: for that same searching, and finding, and penetrating power which the real Scripture exercises on those engaged, as are the mass of men in practical occupations & domestic ties, do his works exercise on the meditative, the solitary and the young."

I, 80 The whole of religion rests on a faith that the universe is solely ruled by an almighty & all-perfect Being. This strengthens with the moral cultivation, and grows with the improvement of mankind. It is the assumed axiom of the creed of Christendom; and all that is really highest in our race may have the degree of its excellence tested by the degree of its belief in it." "The sense of duty, when awakened, awakens not only the religion of the law, but in the end the other religious institutions which lie round about it. The faith of Christendom has arisen not from a great people but from the least of all peoples - from the people whose anxious legalism was a marked contrast to the easy, impulsive life of pagan nations."

Fancy is "but a weak stroke of that same faculty, which, when it strikes hard, we call imagination." p. 138. "It seems to be a law of the imagination, at least in most men, that it will not bear concentration. It is essentially a glancing faculty. It goes & comes... when we try to fix it in a moment it passes away." p. 167

"The sources of the great heresies of belief lies in their congeniality to certain types of character frequent in the world & liable to be reproduced by variable & recurring circumstances." p. 69
On Bishop Butler

On Sterne "as with most minds which have exempted themselves from rigid principle, there was a diffused texture of general laxity. The fibre had become imperfect; the moral constitution was impaired; the high color of rottenness had come out at last, and replaced the delicate bloom & softness of the early prime." p. 120

"Imago Christi"

As one who enters on the shaded room
 Where sits some watcher of the heavens & peers
 Thro' his wise instrument, & straight the spheres
Flash on him. Up from the illimitable they loom,
 Enlarge and pass into their spacious tomb
In shining sequence till the ravished seer's
Eyesight is dazzled, less by what appears
 Than what lies hidden in the boundless gloom.
So through this kindly glass that thou hast given
 I look, and look; and lo, the skies are rent,
 And whole stars shine where points were seen before
Yet with each vision of an ampler heaven,
 Much as the record moves my wonderment,
 The unrecorded moves me even more.

Robert Barbour

Behold a man raised up by Christ!
 The rest remaineth unrevealed.
 He told it not, or something sealed
 The lips of that Evangelist

Tennyson

But patient stated much of the Lord's life
Forgotten or misdelivered & let it work:
Since much that at the first in deed & word,
Lay simply & sufficiently exposed,
Had grown (or else my soul was grown to match)
(Fed through such years, familiar with such light,
Guarded & guided still to see and speak)

Of new significance & fresh result;
What first were guessed as points, I now
knew stars
And named them in the Gospel I have writ."
Browning

Ray Stannard Baker

"I believe firmly that the time will come, in an age of motor cars and flying machines, when many more city people will find it possible to live on the land, to their own better health and keener satisfaction. I don't mean that life in the country is without its difficulties and hardships – I know what they are – but if the man is a worker, and both man and wife are contented with simple living – with living more than with money making, it offers real and deep satisfaction. It is for many a return to reality, getting back to honest dealings with nature. You can't cheat an acre of land! As Goethe said, I think in Eckermann's "Conversations":

"Agriculture is a very fine thing, because you get such an unmistakable answer as to whether you are making a fool of yourself or hitting the mark."

So many things in the country I love well – it is difficult to make comparisons. One thing I know of a certainty: I like to see things grow, especially things I have myself planted or bred or tended. I like to go out of an evening after the day's work is over and I am tired, and walk about my garden and orchard, or down into my fields.

I like to see the young corn breaking up through the brown earth and the grass land coming green with clover & red top. I like to watch the young bees playing in front of the hives & the blossoms coming thick on the apple trees. Nothing I think gives a man more solid satisfaction than to climb up into a fruit tree, which he himself with his own hands set out, a fruit sapling, a few years ago. To have watched a tree grow through the years, to prune it, spray it, & finally to reap the fruit of it is to know the peculiar joy of creation." "American Chronicle", p. 246 f.

"There is a poem on 'The Buried Life' of which I am often reminded. Your lives are busy, useful,honest; but your faces are naxious, and you are not all you want to be. There is within you another life, a buried life, which does not get free. In old days it got free through old forms of religion, and then men had peace, and were not afraid of anybody or anything. We cannot go back to the old forms- they are gone with the old times and in presence of the new learning of our days. Many, therefore, have given up religion altogether, and carry about a buried life. It is buried, but it is not dead. When it really hears God's voice it will rise. Men will live spiritual as well as honest lives. They will rest on Some One greater than themselves, and have peace. I don't think this life will be stirred by excitement or by irrational preaching - and not always by rational preaching; I believe that in the quiet of a place full of good memories, in the sound of fine music,in the sympathy of fellow seekers, we may better wait God's call. St. Jude's Church in Commercial Street will thus be open from 8:30 to 9:30

Sunday evenings. Will you come and give yourself even ten minutes? It may be that, as you listen to the silence, to the music, or to the worship of others, God will speak, and that the buried life will arise, and that you will have peace."

Aubrey Beardsley's Last Letters.

"The Last Letters of Aubrey Beardsley," which Longmans, Green & Co. are about to bring out in this country, cover the last two years and nine months of the artist's life. They are addressed to a Catholic priest, the Rev. John Gray, who edits the volumes. Throughout the book the writer is cheerful, although at times he expresses himself as "beginning to be really depressed and frightened" about his condition. He hopes and fears:

> Though I often get depressed about myself, still I cannot help feeling sometimes that the end is less near for me than it seems. I know the disease cannot be cured, but its progress, surely, may be prevented from becoming rapid. Don't you think me foolish to haggle about a few months.

Shortly before his conversion to the Roman Catholic faith he wrote in one of the letters:

> If Heine is the great warning, Pascal is the great example to all artists and thinkers. He understood that to become a Christian the man of letters must sacrifice his gifts, just as Magdalen must sacrifice her beauty.

And two years after he wrote "I in no way regret my pictures to Salome," he sacrificed his gifts, being received into the Roman Catholic Church at Bournemouth a year before his death. At that time he wrote:

> I feel now like some one who has been standing waiting on the doorstep of a house upon a cold day and who cannot make up his mind to knock for a long while. At last the door is thrown open and all the warmth of kind hospitality makes glad the frozen traveler.

Beardsley's bad spelling has been retained. Asterisks, blanks, initials, and pseudonyms have been substituted for the names of the persons alluded to. Besides the letters there are telegrams and short notes. There is also an introduction by the editor.

Times Bk Rev. Dec. 1904

Beauty Through Suffering

THE Emperor moth is perhaps the most magnificent of all its species; yet it gets its beauty through suffering.

A student watching its struggles to get free from its cocoon, being sympathetic, sought to help the little creature to its liberty; but, doing so, the moth fell to the ground limp and helpless; its beauty absent and its possibilities blighted.

Left to itself, through its struggling the blood is forced into its gaudy wings; its strength develops, and it floats away in the sunlight a creature of beauty and gladness.

So, there are lives which get their beauty through suffering and defeat; and as God designed the moth to suffer and be pained that it may have marvelous wings and strong flight, so he means to accomplish for us through our light affliction a "far more exceeding and eternal weight of glory."—*George C. Howard.*

The pursuit of fame is desirable only in the pursuit of it. When it is once attained it is found to be like a palace in Sodom—it soon burns to ashes. For myself, I can truly say, I have only reaped endless anxiety, and without the mercy of our Lord Jesus Christ, I do not see how this life would be desirable.—Prince Bismarck.

Alone, Yet Not Alone

Robert Brewster Beattie *

Monday morning. May/6'43

I AM one of millions and yet I stand alone in the solitude of my own thinking. I am what I think about God, about life, about my fellows, about my world. I stand at the threshold of another year of life, facing the rising sun. I will not look backward. I will not be hampered by vain regrets about the past. I look ahead to far-off horizons, and catch the light of a better morrow.

I want a better world where righteousness, justice, and good will dominate the thought and life of men. I want an end of war, of man's inhumanity to man, of man's disregard for God, of man's forgetfulness of common honesty, decency, and integrity of character. I want a world where God is called Father and every man is a brother of every other man.

I am willing to pay for what I most want. There are no free favors. What is worth having costs dearly. Liberty and freedom—those priceless things—cost. Sacrifice, self-denial, willingness to share everything with everybody are the order of a better morrow. Be willing to work and give and fight and live to keep, for this whole world, the freedom and peace that come to men of good will.

I am one of millions, but I stand alone—yet not alone—for multitudes, all over the world, think as I think and will act as I shall act. By their side is the great Companion of all lovers of the best there is in life. He knows the way that leads to a new life for all mankind. Follow His lead and the morrow will be better than today, this year better than last year, and the years to come will see His Kingdom break in all its glory upon the waiting, needy, expectant lives of all receptive minds and hearts.

Autobiog. of Lyman Beecher. Vol. I

p. 99 At East Hampton "there was only one church in the place over which three successive pastors had been settled during a period of a century & a half"

p. 104. "The people are peaceable. Not a lawyer in the whole county. Industrious, hospitable, in the habit of being influenced by their minister"

p. 116. "The fact is, a Presbytery made up of New England men, raised Congregationalists, is the nearest the Bible of anything there is. But if you go to sticking it up, Scotch fashion, with appeals etc. I wouldn't put myself into the handling of such a power all over the U.S.

p. 239 f. "A cold heart, and pride, and sloth are the only formidable impediments to extempore speaking where there is common sense & common powers of elocution cultivated by a liberal education ... I strongly believe that the man who can write well and speak well without writing is much more thoroughly furnished to every good work than the man who ventures to communicate only what is both premeditated & written. There will be frequently occurring in the course of our ministry certain 'mollia tempora fandi' which study cannot anticipate & which wisdom can not neglect. Then, my brother, let the heart dictate sentiment & language & manner.

(pardon me. I am no professor of eloquence & am not writing a treatise on the subject), and if there should be ten grammatical blunders, there will be to balance them, more life, and unction & expression & more good done than in many a discourse in which there is not a single blunder.... If we felt less concern about our own reputation, & more of the love of Christ & of souls, we should oftener, I am persuaded, speak with fluency and power"

p.254 "Confer with such of your brethren as have not too much prudence ever to do anything"

p.266 In 1812 increased taxation, with lessening credit, became an intolerable burden & all institutions, civil, literary & ecclesiastical, felt the pressure & seemed as if they must be crushed."

p.344 "The great aim of the Chn. church in its relation to the present life, is not only to renew the individual man, but also to reform human society. That it may do this it needs fuller free scope. The Protestantism of the Old World is still fettered by the union of the Church with the State. Only in the U.S. of A. has the experiment been tried of applying Chrty. directly to man and society without the intervention of the State". Quoted from H.B. Smith 'Tables of Church History'.

John Berridge to Selina, Countess of Huntingdon re her new theological School at Trevecca, Wales. p. 202

"We read of a School of prophets in Scripture but we do not read that it was of God's appointment. Elijah visited the School, which was at Bethel, and seems to have been fond of it; yet the Lord commanded him to fetch a successor, not from the School but as the Romans fetched a dictator from the plow. Are we told of a single preaching prophet that was taken out of this school? Or do we find any public employment given the scholars, except one, sending a light-headed young man, when light heads were needful, with a horn of oil to anoint Jehu (II Kings IX) That old prophet who told a sad lie to another prophet, was of this school, and might be the master of this college, for he was a gray-headed man (I Kings XIII.11)"

First part of letter as follows:

"The soil you have chosen is proper. Welsh mountains afford a brisk air for a student, and the rules are excellent. But I doubt the success of the project, and fear it will occasion you more trouble than all your undertakings besides. Are we commanded to make labourers or to pray the Lord to send labourers? Will not Jesus choose and teach, and send forth His ministering servants now, as He did His disciples afore-time; & clear them up when & where He pleaseth? The world says, No; because they are strangers to a Divine commission & a Divine teaching. And what if these men blunder about the Master's meaning for a time, and mistake it often as they did formerly? No great harm will ensue, provided they are kept from paper & ink, or from a white wall & charcoal. Do you like to see tame lambs in a house & suckling with a finger, or to see them skipping after their dam in their proper pasture?"

Still apologizes for his prattling, trusts her & her understanding; closes
"Indeed I am the most dubious man in the world about my own judgment, and will stickle for nothing, except to live & trust in my Lord."

NY Times - May 1. 1943

A twenty-year study of 450 centenarians, men and women, reveals that "life for some may begin at 100 instead of 40," it was reported yesterday before the annual meeting of the Eastern Psychological Association at Hunter College. The study was presented by Dr. Grace E. Bird, professor emeritus of the Rhode Island State College of Education.

Those individuals who reached or passed the fivescore mark, Dr. Bird said, seem to get a "second wind" for the remaining part of their lives. Several examples of restoration of lost or failing eyesight, return of hair coloring and cutting of new teeth were reported. Manifestations of physical vigor included recovery from diseases, injuries and major operations after the hundreth birthday anniversary.

Most members of the group, Dr. Bird observed, "had definite plans for the future, interest in public affairs, strong enthusiasms, hobbies, a sense of humor, good appetite, and a strong resistance to strain, disease and injuries." Most of them were interested in romance. One woman cynically declared that "she was through with men," but it came out that she was recovering from a disappointing romance with a 77-year-old Lochinvar.

A man at the age of 111 regretted that his thirty children were not present on his birthday. One centenarian, still alert, had been rejected as a volunteer for the Civil War because at that time he was considered physically unfit.

Of the 450 centenarians studied during the last twenty years 340 still are living. Of the 110 who died the median age at death was 102 for both sexes. Married women who passed the century mark had a life expectancy of 103. About twice as many women as men lived to be 100 or more. Of these only eight were unmarried. Many of the married women had reared large families.

The range of ages for the whole group extended from 100 to 125. No man lived beyond 112. No unmarried woman beyond 108. The months of greatest mortality were December and March. The fewest deaths occurred in June and September.

The jobs of men and women over 100 are varied and may be strenuous. One man at 100 is an airplane spotter. Another chops wood.

A woman, at 100, works in her son's candy shop. One man was appointed deputy sheriff at the age of 100. Another supervises the care of sixty-eight cattle, six horses and two mules in Arizona. One woman is an artist still painting. One preaches in a small church every Sunday.

Many of the group are college graduates. Six were high ranking Army officers, one a United States Senator, three clergymen, one a teacher, three physicians and one a film actress who made her debut at Hollywood at 100.

They showed pride in personal appearance and "unmistakable interest in romance and matrimony," Dr. Bird reported. "As a group they were mentally healthy with an optimistic outlook and plans for the future. None expressed any fear of death. The chief reasons offered for their longevity were hard work, moderation, regular habits and freedom from worry."

"When physical old age slows down activity," she added, "the aged can be an inspiration instead of a burden if their mental powers are preserved. Under right conditions there is no known limit to their usefulness.

"The limit of life expectancy beyond a century, which in the future may be extended by modern health conditions and preventive medicine, presents a far reaching post-war problem. One step in its solution is an understanding of the personality of those who have reached the present outpost of life expectancy."

George Lawton, Ph. D., who discussed methods for retarding mental decline with aging, said that "some day every community will have its schools for older people, with courses of study designed for the special needs, interests and abilities of men and women in the sixties, seventies and even eighties, and with vocational guidance counselors doing a tailormade guidance job for individual old people."

"Best for old people," he went on, "would be real jobs, real family relationships, real and challenging tasks in a civilization that needs them and wants them. But if they cannot be given real lives, they must have proxy ones. The aged need schools, recreation centers, arts and crafts centers, sheltered work shops, adult playgrounds, marriage brokers, social clubs. They need to adopt spiritually young people and whole families. Recreational and creative activity, drawing from society and contributing to society need never end. The late Earl Balfour, as he lay dying, whispered: 'This is going to be a great experience!' "

Gardner's "William Blake, the Man"

"He early distinguished between inner and outer vision, supernatural and natural religion. Religion was never a matter of opinion, always of experience. Christ's language was also his own, 'We speak that we do know, and testify that we have seen'. He felt the same mild surprise at hearing religion denied as he would at the denial of the sun by a blind man. But the reason of such blindness was also quite clear to him. Spiritual things are spiritually discerned... If the natural man were ever to arrive at spiritual vision, it must be by a new birth of the Spirit. Thus Blake knew from the beginning the inward meaning of Christ's words to Nicodemus 'Verily v." (p. 46?.)

Swedenborg "The greatest of characters no doubt would be he who, free of all trifling accidental helps, could see objects through one grand immutable medium always at hand and proof against illusion and time, reflecting every object in its true shape & color, through all the fluctuations of things".

Blake's comment "This was Christ".

Gardner "The words of Christ are not the words of one who has lived only in Eden. They are crystalline clear, flaming, simple, deep and infinitely wise. We should almost say innocent, but as 'to create a flower is the labor of ages', so when we look behind the words of Christ, and seize their implications, we discover not only the sorrows and joy, labor and triumph of His own experience, but that of the past laboring ages; and until we know something of present living experience added to that of the past, we shall never have an inkling of even the simplest words that lie on the face of the gospel" (p. 103)

Blake found his ideal in Christ but "he saw that Jesus Christ could not be labeled or classed. There was egoistic self-expression in Him and there was self-renunciation. Somehow He had altogether escaped the modern dilemma of self-expression or self-sacrifice. Both were magnificently present in Him and united.

because this self expression was resting on this self-surrender to God. Give up God, and man swings perpetually between duty to neighbor and duty to self. Believe in and surrender to God, and each falls into its proper place. This was not the only synthesis in the character of Jesus. He was a union of all possible contraries. Gentleness and fierceness; non-resistance and aggressive force; non resentment and fiery invective; forgiveness and severe justice; haughty pride and lowliness: self-confidence and utter dependence upon God, all were in Jesus. Henceforth Blake could keep his vision of Jesus and his vision of art, for they were one" (p. 19.)

BOOTH IS 80 TODAY AND BUSY AS EVER

Founder of Volunteers Keeps at Desk to Work on Plans for Enlarging Group

ISSUES 'RULES FOR LIVING'

His List of Ten Suggestions Emphasizes the Importance of Prayer in Daily Life

July 28. 37

Special to THE NEW YORK TIMES.

BLUE POINT, L. I., July 27.—Too busy to be interviewed, General Ballington Booth, Commander-in-Chief and founder in 1896 of the Volunteers of America, faced serenely today at his Summer home here the fact that tomorrow would be the eightieth anniversary of his birth. He issued through his organization's national headquarters in New York City "ten rules for successful living" which emphasized the importance of religion in human affairs.

Mrs. Maud Ballington Booth, his wife for more than fifty years, explained that the general was occupied with plans for enlarging the work of his organization, which has centers in more than 100 United States cities. Mindful as ever of the religious and benevolent activities of the Volunteers, she said, he has been engaged this week in conferences with organization officials.

General Booth, reported by friends healthy for his years and mentally active, will have a "very quiet" birthday, with no celebration, his wife said. Her only hope is that he will make no attempt to go to his New York office tomorrow. He might go, she indicated.

His ten rules follow:

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God—country, home, friends and numerous other blessings.
9. Work as if everything depended upon work and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.

Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every situation of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic than the bringing about of this desired result. —Eliphalet Nott.

From the Weekly Scotsman
May 3, 1913

A POET'S "PROFITS."

INTERESTING BROWNING LETTER.

A remarkable letter written by Robert Browning in reply to a tax official's request to make a statement as to his "profits from literature," has just been published for the first time.

The letter is dated "19 Warwick Crescent, W., March 23, '80," and the writer says:—

"I beg to say I had no notice that 'the profits derived by me from literature' were subject to income-tax; nor will you, I believe, think otherwise when you know the facts—which are these:—

"I write poems and no prose whatever, having never in my life written one line for a newspaper, review, periodical of any kind—with a single exception in the case of a magazine, ten years ago or more, of which you shall hear presently. My poems are unpopular and unsaleable, being only written for myself and a certain small number of critics whose approbation is satisfaction enough. I publish them—never more than one in a year, at various intervals—sometimes of several years. My publishers give me a 'royalty,' whatever they please, and I derive no more profit from the transaction: I should do so if the works reached a second edition, but they never do reach it; only one piece, many years ago, had that distinction. The sum I thus receive I supposed to be capital; if I invested it, the interest would, of course, be part of my income. But I have furnished you with an account of the little independance which enables me to write merely for my own pleasure, and not that of the general public. You will see by the letter from my publisher, which I enclose, that for the only book I published last year I got £125, and that rather from his considerate kindness than hope of profit (the 'last ten books' to which he alludes have been printed in the course of some eighteen or twenty years.)

"It certainly seems to me if I were to sell as many books from my book case as would produce £125—that would not contribute any income. The one instance of my contributing to a magazine was ten years ago, I think—when, wanting to help a charity, I gave a poem, the produce of which (£100) I handed over at once.

"But I sometimes get a sum from another source, under conditions quite different. My books consist of poems published from 1833 to 1863, or thereabouts—all at my own expense, which was never repaid. When eventually collected they were stereotyped, and sold singly in volumes; and whenever any fresh copies are struck off, this is called an edition, and I receive a small 'royalty.' Last November, by this process, 'Volume 5' brought me £37, 10s.

"I believe I have not yet recovered what I laid out in the original and more expensive printing—to say nothing of profits in the case. I get in like manner a similar sum for the poems of my late wife; but this is virtually a gift due to the publishers' good feeling—as the copyright is expired, and he or anybody may print them at his pleasure—as was done last year.

"I was presented in November with £62, 10s. on this account. Of course, this year I shall probably receive nothing whatever; and if I publish nothing new of my own—as very possibly I shall not—nothing also. At my age (68) it is not likely I can continue to write poetry—certainly it will be at much longer intervals than in earlier days.

"I have gone into these details because your misconception of my way of life is very natural. I have got a good deal of reputation—University honours, and so forth—but that is just because I never wrote for money. My works circulate very largely in America, but do not bring me a farthing. I am well aware many of my literary friends obtain more for a single poem, novel, or play than I ever did from all my works put together. But I take my way.

"I put down the above mentioned sums in the paper which I return, and hope you will think it a little hard that I should be mulcted for having worked my hardest for almost 50 years with no regard to money. If I am wrong, I put myself in your hands—having faithfully made the statement giving full particulars which you require."

DW Brogan in "The English People" p 252 n. quotes Laski in "New Statesman" Oct. 31. 42 "I think it is important to distinguish between national character regarded as a constant and national behavior which is the expression of impulses conditioned by historical circumstances." ... But what is national character any way? I can see no distinctive meaning in the term. The use of phrases like German character, German people is short hand for a group of human beings living in an identifiable historical community, their national character is, in fact, what results from their historical experience. It is necessary to study that result and it is unnecessary to invent a (to me) meaningless entity called 'German character' in the abstract. German character is German national behavior, 'the expression of impulses conditioned by historical circumstances'.

But his whole book rests on a different idea of English character & the English people.

[illegible] Indianapolis Star. Jan 16 '06

A Great Truth

Mr. Bryan in his address to the Presbyterian Brotherhood put a great truth in an impressive way in these words:

> It is not humiliating to admit that we believe in God. No man in business is humiliated when he subscribes to some wise saying of a great business man. Why, then, should we be ashamed to admit a reverence for a God all wise, all powerful and loving? Belief in God is not a belittling thing.

There is nothing more remarkable in all the phases of man's relation to religion than this thing of shame over one's religious belief. There is no question that it exists, and that it prevents many persons from openly adopting a religious life. It may be founded on a consideration of what one's intimate associates may think of the change of front. It may be founded on one's apprehension that he will not have the moral courage to live up to his new professions. It may be from other ideas, but it exists. It has been contended against by the teachers of religion from the first. It inspired that forcible hymn:

Ashamed of Jesus? Can it be?
A mortal man ashamed of Thee?
Ashamed of Thee whom angels praise;
Whose glory shines through endless days?

It is the chief cause of irreligion, or of the refusal openly to avow religious belief. There is no question that almost all men have a religious belief. They believe in a god of some kind. They believe that some power made and controls the universe. Why should a man hesitate to avow his belief on that subject more than on another?

The obvious explanation is that the expression of belief in this case carries with it an obligation to act consistently. Men will say, "If you believe this, why do you not live up to your belief?" And a great many men are not ready to do this.

Personal Invitations.

I recall a story that, a few years after the war, at the White Sulphur Springs in Virginia, was a venerable man at whom all the people looked with profound veneration, whose name was Robert E. Lee. He was a devout Episcopalian. One day a Presbyterian minister came to preach in the ball-room, according to custom, and he told me this story. He noticed that General Lee, who was a particular man about thc proprieties of life, came in late, and he thought it was rather strange. He learned afterwards that the General had waited until all the people who were likely to attend the service had entered the room, and then he walked very quietly around in the corridors and parlors, and out under the trees, and wherever he saw a man or two standing, he would go up and say, gently: "We are going to have service this morning in the ball-room; will you not come?" and they went. To me it was very touching, that that grand old man, whose name was known all over the world, and before whom all the people wanted to bow, should so quietly go around, and for a ministar of another denomination also, and persuade them to go. And should not we take means to help our pastor draw a congregation?—*Dr. Broadus.*

A.W. Bryan, Wakayama, Nov. 26 1901

Realizing as I do the importance of getting at the individual I never send one away without an interview. I drop sermon or letter and have my talk and return to sermon or letter with greater zeal having been able to keep up the line of thought. It makes study hophazard, but I am too old to be a scholar but if I can implant in a man a thought that may lead him to the truth I feel justified in so doing...

It is by taking a personal interest in this people and in following up persistently the seed sown that one gets out of himself and his surroundings and though lonely does not mind it. I envy no one and while I can not do any other man's work no one else can do mine. The thought that I was made for Japan and its people is a great comfort to me, for while I do not amount to much can do this work at least...

My work is a pleasure and I try to keep from being cranky though it is hard work here in the interior. But I suppose a man can become cranky and narrow minded anywhere unless he is careful. The Japanese language affords any number of chances for puns and I avail myself of them frequently to liven things up and thus do not mind consultations which are often so much dreaded. Then, too, we can put in a consultation as much Gospel truth as we can in a sermon and no matter how unpleasant the subject is. I do not dread it, realizing that it is as important as a sermon - sometimes more so. Please excuse the draft of this letter. It is only like having a talk with you and feel a bit lonely today.

Bowman "A Sacramental Universe"

The age in which we live is notable for two things, man's progressive triumph over nature in the sphere of theoretical & applied science and his tragic inability to order his own life. Every year adds appreciably to our knowledge of the physical world; every year brings home to us the baffling inscrutability of human nature as revealed in our disordered civilization... In the face of all this intellectual penetration man remains a mystery to himself... Except in superficial ways it would be hard to show that the modern mind has a firmer grasp of the essential truths of human nature than the mind of classical antiquity. The measure of our shortcoming is the calamitous condition of the world of men today... When the sciences have done their utmost... there remain essential aspects of the truth about the world that lie, and must necessarily lie, forever beyond their ken. 1-5

Note of editor. "The sacramental universe is the universe in the full light of day; the night view being what we obtain when we take the physical reality by itself" p. 9

Any attempt to qualify the duality of the spiritual & the physical, any monistic prejudice which tends to obscure the absoluteness of the cleavage between these two alternate modes of being, is fatal to an understanding of either, and is indeed apt to issue, not in a genuine monism, but in a dualism more invidious than that which it is designed to obviate. p.97

Man's embodied life must be interpreted not as a product or function of nature's impersonal forces, but as an activity of incarnation. It is the spirit that organizes the body, not the body the spirit. Incarnation, therefore is not an anomaly. It is the universal principle of human life. But the incarnate life may vary infinitely in its capacity to express the inner life of spirit, and the supreme tragedy of human history is man's continuous failure to realize within him, in adequate motions and effective forms, what he feels to be the energies of a nature akin to the divine. In his anguish of self defeat he looks around him for a spirit like himself, incarnate in human form, to which to stretch out hands of appeal. Is not this in fact the supremely characteristic phenomenon of our modern civilization? And is there not something pathetically familiar, even immemorial, in the contemporary cult of the *deified* tyrant? But what are the marks by which we should *know* a saviour of mankind? Who is he? Surely the answer is, He wherever he may be found, in whom the light of the spirit breaks most unmistakably through the meshes of the flesh, and the supreme test is that the spirit should flame forth more and more radiantly as the body goes down before the embattled forces of nature, that the ideal forms of spirituality should emerge with ever growing clarity and splendor as the powers of evil close in; that the unseen energies of a hidden life should transmute disaster into triumph. When these symptoms appear we may with safety assume incarnation of the divine, the presence of God's delegate on earth. But here we are within the region of the historical, and the question that arises in every mind is beyond the field of the philosopher. Each must answer it for himself. I am restricted to general principles. But I think it fair to say, nonetheless, that in my own view, if there be anything in this long drawn out argument, the doctrine of the incarnation of God in the man Jesus, is the one possible solution for the tragedy of a world that has lost itself, p. 370.372

Mason's Life of Brandeis

Introd. p. 5. "While strongly sympathizing with such purposes [the New Deal & the Great Depression] B. expressed doubt whether grandiose plans and a few fallible planners could achieve these commendable goals. He continued to voice unfaltering faith in little men and little institutions."

p. 5. "America to him was the freest country on earth, yet even here men are only partially and relatively free. The worker whose best effort barely earns a livelihood is not free. Those who go through life in aimless [sic] search for pleasure, who live solely to impress others or to win their approval are not free. The corporation executive whose thought is merely of profit and more profit is thereby enslaved. The lawyer whose life is spent showing corporations how they can evade the law is himself enchained."

p. 93 In this matter, "I believe, most beloved woman, that the improvement of the world, reform, can only arise when mothers like you are increased thousands of times & have more children.

p. 354 Before the Senate Com on Interstate Commerce Dec 1911, held "that trusts, that monopoly, is not only not more efficient than competitive business, but that monopoly is inefficient as compared with competition; inefficient both economically & socially.... We are now coming to see that big things may be very bad and mean."

p 436 "It was not that he opposed private property as such [He died with $3000 000 estate] On the contrary, B. believed so strongly in private property that he wanted to see it more equitably diffused among the masses of men... He thought of private enterprise not only as an instrument of gain but also as a means of raising the individual to creative capacity."

p.585. 1922 To a Fed. Council Group. "Democracy in any sphere is a serious undertaking. It substitutes self restraint for external restraint. It is more difficult to maintain than to achieve. It demands continuous sacrifice by the individual and more exigent obedience to the moral law than any other form of government. Success in any democratic undertaking must proceed from the individual. It is possible only when the process of perfecting the individual is pursued. His development is attained mainly in the processes of common living. Hence the industrial struggle is essentially an affair of the Church and is its imperative task...

Do not believe that you can find a universal remedy for evil conditions or immoral practices in effecting a fundamental change in society (as by State Socialism) and do not pin too much faith in legislation."

p. 602 "I think consideration of governmental problems can be made for a large section of the people the most absorbing of occupations. And there will be time for this when we have the 5 day week and 6 hour day." So! Worries re.

p. 602. to federal centralization. "If ideals are developed locally, the national ones will come pretty near taking care of themselves."

p. 603 to the Survey, Nov. 7. 1920. "The great America for which we long is unattainable unless the individuality of communities becomes far more highly developed & becomes a common American phenomenon. For a century our growth has come through natural expansion and the increase of the functions of the federal government. The growth of the future - at least of the immediate future - must be in quality & spiritual value. And that can come only through the concentrated, intensified strivings of smaller groups."

p. 620 B. "The curse of bigness has prevented proper thinking." Referring to the N.I.R.A. he spoke of the great number of codes, some 600 in all, & emphasized how impossible it was for any administrator to form a sound judgment on each code. The time had come to correct the impression, the "lie" that the country as a whole could make an advance... great advances had been made in states and localities & in particular industries.

p. 621. B. "The country will not be saved by even the best minds in Washington... Thank God for the limitations inherent in our federal system." Speaking again with contempt for armchair planners, he asked "What do they know about the practical problems of business?'

'In speaking of this conversation, ise said publicly:

'They are mistaken who take Brown o be a madman. He is a bundle of the best nerves I ever saw; cut and thrust and bleeding, and in bonds. He is a man of clear head, of courage, of fortitude, and simple ingenuousness. He is cool, collected, and indomitable and it is but just to him to say that he was humane to his prisoners, and he inspired me with great trust in his integrity as a man of truth. He is a fanatic, vain and garrulous, but firm, truthful, and intelligent. He professes to be a Christian in communion with the Congregational Church of the North, and openly preaches his purpose of universal emanicipation; and the negroes themselves were to be the agents, by means of arms, led on by white commanders. . . . .Colonel Washington says that he was the coollest and firmest man he ever saw in defying danger and death. With one son dead by his side, and another shot through, he felt the pulse of his son with one hand, held his rifle with the other, and commanded his men with the utmost composure encouraging them to be firm, and to sell their lives as dearly as they could.'

Sanborn - 571, 572

"I am gaining in health slowly, and am quite cheerful in view of my approaching end,—being fully persuaded that I am worth inconceivably more to hang than for any other purpose. God Almighty bless and save you all!"

From a letter of John Brown to his brother, Jeremiah Brown, Nov. 12, 1859.
"Life and Letters of John Brown", by Sanborn, p. 588.

"I trust it will not all be lost. The jailor (in whose charge I am) and his family and assistants have all been most kind; and notwithstanding he was one of the bravest of all who fought me, he is now being abused for his humanity. So far as my observation goes, none but brave men are likely to be humane to a fallen foe. 'Cowards prove their courage by their ferocity.' It may be done in that way with but little risk."

From a letter of John Brown to his Old Teacher, Nov. 15, 1859.
"Life & Letters of John Brown," Pp. 589-590

Heroism is the brilliant triumph of the soul over flesh — that is to say, over fear: fear of poverty, of suffering, of calumny, of sickness, of isolation & of death. There is no serious piety without heroism. Heroism is the dazzling & glorious concentration of courage.

Amiel's Journal Oct. 1849

TWEEDSMUIR CALLS FOR NEW PROPHETS

Unlike Ritualists, They Will 'Enlarge Christian Duty,' He Tells Presbyterian Alliance

SEES A 'MORAL ANARCHY'

For This He Prescribes a 'Wiser Puritanism'—Gives Montreal Session His Ideal of State

1937

Special to THE NEW YORK TIMES.

MONTREAL, June 25.—Venturing into the realm of prophecy, Lord Tweedsmuir, Canada's Governor General, told the World Presbyterian Alliance tonight that Presbyterianism might in the future become what the Germans called a "bridge kirch" between the churches rich in historic accretions and churches which lacked them.

"There are many problems to be solved before we are in sight even of Protestant union and many more before there is hope of a united Christendom," he said. "But the impulse is there and dare not weaken when the church has to face so many foes."

He said that he spoke not in his official capacity, but as a fellow Presbyterian, the son of a Presbyterian minister, one who for a quarter of a century was an elder of the Church of Scotland and who on two occasions had the King at the Scottish General Assembly.

Looks to End of Dissension

Voicing the hope that the old vice of divisions was disappearing, he went on:

"We have realized the importance of freeing religious energy from the obsession of lesser matters, like disputes about the niceties of orthodoxy and church government.

"In the past we have produced too many priests and ritualists who were engrossed in their own sphere and had little regard for the uncovenanted world about them.

"The crying need today is for a new race of prophets who will enlarge the sphere of Christian duty and sharpen its purpose."

With "a weakening of the social discipline" he saw "a great deal of moral anarchy abroad." To counteract this, he said, "we need a new and wiser Puritanism."

New Conception of State

Discussing social problems he said:

"We have today a richer and broader conception of the State. We no longer believe that human misery is the result of some mysterious decree of the Almighty; we realize it is mainly the consequence of human bungling.

"Nor do we consider that we can shoulder off the whole burden of this realm upon any government; we recognize a personal obligation. This seems to me, among so many losses, a solid and indubitable gain."

"There is one problem in public life in which it seems to me the Church of Christ has a clear mission," he concluded. "Today there is universal danger of a kind of State idolatry establishing a tyranny over human souls.

"Here the duty of the church is beyond doubt. The Gospel of Christ is, above all things, a gospel of freedom, and it is the church's duty at all times to testify against anything that will cramp and confine the human spirit."

First chapters of autobiography

published in "The Atlantic Monthly," May, 1940. In "Pilgrim's Way," speaking of his father, John Buchan says in part:

"My father . . . had no belief in compromises and a facile liberalism; he never cherished the illusion that the Christian life was an easy thing. . . . But, except as regards dogma, he had little of the conventional Calvinistic temper. . . . I could wish that he had lived to read Karl Barth, for their creeds had much in common.

"What he preached for forty years was a very simple and comforting gospel. His evangel had neither the hysteria nor the smugness of ordinary revivalism. He believed profoundly in the fact of 'conversion,' the turning of the face to a new course. But, the first step having been taken, he would insist upon the austereness of the pilgrimage as well as upon its moments of high vision and ultimate rewards. His religion was tender and humane, but it was also well girded. He had no love for those who took their ease in Zion. . . .

"He could preach a tough doctrinal sermon with anybody; but his discourses which remain in my memory were those spoken at the close of the half-yearly Communions, when he invited his hearers, very simply and solemnly, to share his own happiness. For he was above all things a happy man. . . . He had always the background of an assured faith to correct man's sense of the fragility of his hopes."

Dedication of "Montrose" to WHB

"A perfect honor, perfect truth
And gentleness to all mankind,
You traced the golden path of youth
Then left the world and youth behind

Pope of Harley (Buchan "Pilgrim's Way" 177)
"He was a steady man & had great firmness of soul."

Napoleon called history "agreed fiction" (p. 183)

"The wittiest thing ever said about mountaineering, I think, was by George Meredith, that 'every step is a debate between what you are & what you might become.'" (p. 132)

Buchan in "Pilgrim's Way" on Frederick Scott Oliver. p. 209.

"Oliver's mind had two sides — one strictly logical, delighting in close and compact argument, and the other imaginative and intuitive. He was not one who overvalued ratiocination [cf. James on Pres. Eliot] for he held that in the greater matters of life the mind must fling itself forward beyond its data [cf. Lindsay on Kelvin], and that the possession of this instinct was what constituted the difference between the great & the less great among mankind. Such a power he believed to be found chiefly in simple souls.... He believed that the ordinary man was the best judge of real things."

Buchan's own religious views: p. 296 f:

"Religion is born when we accept the ultimate frustration of mere human effort, and at the same time realize the strength which comes from union with superhuman reality.

"Today the quality of our religion is being put to the test. The conflict is not only between the graces of civilization and the rawness of barbarism. More is being challenged than the system of ethics which we believe to be the basis of our laws and liberties. I am of Blake's view: 'Man must and will have some religion; if he has not the religion

of Jesus, he will leave the religion of Satan and will erect a synagogue of Satan.'
There have been high civilizations in the past which have not been Chr., but in the world as we know it I believe that civilization must have a Chr. basis, and must ultimately rest on the Chr. Church. Today the Faith is being attacked and the attack is succeeding. Thirty years ago Europe was nominally a Chr. continent (written in 19) It is no longer so. In Europe, as in the era before Constantine, Christ. is in a minority. What Gladstone wrote 70 years ago, in a moment of depression has become a startling truth 'I am convinced that the welfare of mankind does not now depend on the State and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose & over a wide field upon the greatest treasure of mankind, the belief in God and the Gospel of Christ'."

Does he despair? No, he and Pastor found only being in the majority the situation 'may bring us back to God. In that case our victory is assured. The Faith is an anvil which has worn out many hammers."

John Buchan - "Pilgrims Way"

"I HAVE small patience with the antiquarian habit which magnifies the past and belittles the present. It is a vicious business to look backward unless the feet are set steadfastly on a forward road. Change is inevitable, at once a penalty and a privilege. The greatest of the Ionian philosophers wrote: "It is necessary that things should pass away into that from which they are born. For things must pay one another the penalty of compensation for their injustice according to the ordinances of time.' An open and flexible mind, which recognizes the need of transformation and faithfully sets itself to apprehend new conditions, is a prerequisite of man's usefulness. But those who take my point of view will try to bring all change into harmony with the fundamentals drawn from the past. If the past to a man is nothing but a dead hand, then in common honesty he must be an advocate of revolution. But if it is regarded as the matrix of present and future, whose potency takes many forms but is not diminished, then he will cherish it scrupulously and labour to read its lessons, and shun the heady short-cuts which end only in blank walls. He will realize that in the cycle to which we belong we can see only a fraction of the curve, and that properly to appraise the curve and therefore to look ahead, we may have to look back a few centuries to its beginning."

The Buchan home

Aun "Unforgotten & Unforgettable"

"Pilgrim's Way". 251.

"My father was an instance of what I think was commoner among the Puritans than is generally supposed – a stiff dogmatic theology which in practice was mellowed by common sense and kindliness and was conjoined with a perpetual delight in the innocent pleasures of life. He was like that 17th century Scots minister who besought his flock to thank God, if for nothing else, for a good day for the lambs. He could preach a tough doctrinal sermon with anybody; but his discourses which remain in my memory were those spoken at the close of the half-yearly Communions, when he invited his hearers, very simply & solemnly, to share his own happiness.

"For he was above all things a happy man. Straitened means and a laborious life did not weaken his relish for common joys. He found acute delight in the simplest things, for he savoured them with a clean palate. Like the old preacher he could exclaim 'All this & heaven too!' He had always the background of an assured faith to correct man's sense of the fragility of his hopes. Also he had none of the little fears and frustrations which are apt to cloud enjoyment. I do not think that he was afraid of anything – except of finding himself in a majority. He was wholly without ambition. He did not know the meaning of class consciousness; he would have stood confidently before kings, and was quite incapable of deferring to anybody except the very old and the very poor. He was not, I suppose, the conventional saint, for he was not overmuch interested in his own soul. But he was something of the apostle, and if it be noble to dispense a healing grace and to lighten the load of all who cross your path, then he was the best man I have ever known."

From Judge Joseph Buffington, U.S. District Court in Pbg. Easter eve, Apl. 22, 1916.
"I have been thinking yesterday and today as I never thought at the Easter-tide before of the real significance of the day, of what the world would be if Christ were really dead, left out of it and I have been leaving Him out of my prayers to bring home to me what His life really means. Next Easter just leave Christ out of your life between Good Friday and Easter. I will be glad tomorrow morning to feel He is Risen Again"

THE THREE VOICES,

There was a leader some time ago from the editor how the voice of the majority is abused often in our councils I am sorry I failed to send a long article strongly supporting it owing to various unforsen circumstances though I find it my duty at least and to pen the main points of my article.

(1) The voice of the majority is not the proper guide though we have no other way o. coming to a conclusion in a constitutional Many of the members are led astray with selfishness envy jealousy hatred and other petty prejudices.

(2) The voice of conscience is superior to the voice of the majority when the former is guided by God or revelation but the conscience is at time blunt or sacred with a hot iron, (1 Tim. iv : 2) This will account for the fact that the coscience of two parties are diametrically opposite to each other each man professing to be led by his conscience as in the case of a Hindu and Christian. Yea even in the case of two Christians holding opposite views. Worst of all is the vetoing power of the Chairman which is a source of great trouble and nuisance to many. Instances of this kind may be quoted in proof but it will be personal. There is no use of exposing important persons holding a very high and responsible position. We have only to humble ourselves and feel our weakness in the presence of our Lord and Master in dust and ashes instead of aiming and aspiring for high position like Eliakim Isai. 22 : 20

EIGHT-MONTH MURDER CHASE.

NORTHWEST POLICE BRING GUILTY MAN TO THE GALLOWS.

Charles Bullock Hanged at Fort Saskatchewan for the Murder of Leon Stainton, Who Had Been His Chum —Victim Lured to Bullock Farm— Slightest Clues Successfully Followed.

EDMONTON, Alberta, N. W. T., March 26.— One of the most remarkable murder cases in the history of Canada, resembling, in the long and patient search for the murderer, the O'Brien case in the Yukon, was closed by the hangman at Fort Saskatchewan, Alberta, to-day.

In 1900 the Great Northern Railway was engaged in extensive tunnel work at Aspen, Wyo. Among others who secured work there was a machinist named Leon C. Stainton. He was about 18 years of age and a native of Kalamazoo, Mich. Employed in the engine room at the tunnel works was Charles B. Bullock, also a native of Michigan. The two became chums.

In March, 1901, Bullock's father, mother and two brothers emigrated from Nebraska to the free grant land of Northern Alberta and took up a farm on the Battle River, not far from Ponoka, a station on the Calgary and Edmonton Railway, and about thirty miles by trail from this place. Shortly after the arrival of the family in Alberta, Bullock's mother wrote to him at Aspen urging him to come to Alberta and take up a farm before all the land adjacent to the railway was settled. She wrote frequently to him in this strain, and Bullock must have shown these letters to young Stainton and induced him to go to Canada. The two quit work at Aspen, drew from the master of the works what money was coming to them and left the place, after telling several persons that they were going to Alberta, Canada, to take up land. This was in April, 1901.

In June last Edward Bullock, who was then living on his father's farm, but now has a place of his own, went out to search for the nest of a turkey that was missing. Near the Bullock farm there is a clump of brush not far from the Battle Lake trail, which runs past the farm. Thinking this a likely place for a turkey to hide her nest, Edward proceeded to search the brush, but had not gone far when he came upon a human head protruding from a shallow grave. The body had evidently been hastily buried some time before when the frost was in the ground, so that a deep grave could not be dug. Word was sent to the authorities at Ponoka, who notified the Northwest Mounted Police post at Wetaskiwin, a neighboring town.

Sergt. Hetherington, in charge of the post, rode out to where the body lay. He found a bullethole behind the left ear. The body was that of a young man.

Looking over the clothing, the sergeant found that the buttons on the blue jean trousers bore the name of a Kansas City firm. There was in one of the pockets a curious bunch of matches issued as an advertisement by a Cheyenne, Wyo., business house, and a metal badge of a street fair held in Kalamazoo, Mich. On the socks and drawers were found curious tin tags which afterward turned out to be tags of a laundry in Ogden, Utah.

With these slender clues the police sergeant set about tracing the murderer. In reference to the Kalamazoo fair badge, he wrote to the chief of police at that place, asking if any one was missing from that town. The answer was that the mother of a boy named Leon Stainton was inquiring for her son, who had left Aspen, in Wyoming, in April and had not afterward been heard of. He then learned Stainton had been a patron of the laundry in Ogden. The officer, instructed by the Department to make the fullest investigation regardless of expense, went to Aspen. There he learned of the departure of Stainton and Bullock for Canada and got his first straight clue to the murderer. Hetherington, when he took the trail to Aspen, put off his scarlet police coat and travelled in civilian garb. He traced Bullock and Stainton from Aspen to Ogden, Utah, to Salt Lake City, to Great Falls, Mon., thence into Canada at Tethbridge, Alberta, and to Calgary, where the two took tickets for Ponoka, 130 miles northward. Inquiries at Ponoka showed that Charles Bullock had been there in April with a young companion and that they had set out on foot for Bullock's father's. On the way they had a lift from the mail carrier.

Bullock reached his father's house alone between 10 and 12 o'clock at night. The first intimation that the family had of his approach was the furious barking of the dogs on the place. On entering the house Charles Bullock told his family that a strange man had accompanied him to the gate and had gone on to Battle Lake. Bullock did not take upland. He stayed at his father's from Sunday, April 28, till Wednesday May 1, when he left, saying that he was going to British Columbia to work in the mines. His father drove him to Ponoka where he took the train.

Before leaving he went to a hotel and got an autoharp, which he had previously left there. This autoharp he presented to his father, and that act served to send him to the gallows, for it was clearly shown subsequently that Stainton had brought this instrument to Ponoka.

Charles Bullock, when he left Ponoka, did not go to British Columbia. He returned to Great Falls, Mon., where under the name of Charles Spencer he went to work on railway construction. Sergt. Hetherington started after him, but his change of name baffled him. He sought Bullock through five States, but without success and probably would not have got him but for two mistakes that Bullock made.

William Tirrell was master mechanic at the works at Aspen. Bullock, ostensibly to get work, but in reality to discover if any inquiries had been made about Stainton, wrote to Mr. Tirrell, asking if there was an opening for him at Aspen. The letter concluded "any news of Bud [Stainton]? Haven't heard of him since I left him in Calgary." The letter was written from Great Falls.

Mr. Tirrell sent this letter to Stainton's mother at Kalamazoo, as she had been inquiring anxiously for tidings of her son. This letter Stainton's mother sent to Sergt. Hetherington. It established two facts, that Bullock was in Great Falls and that he had been with Stainton in Calgary. Hetherington went to Great Falls, but having no picture of Bullock and but a poor description could find no trace of him.

Then there came into the sergeant's hands another letter. Bullock, in order to throw pursuit off the track, wrote under the name of Charles Spencer to Miss Gill in Kalamazoo, a friend of Stainton, with whom the latter corresponded, to the effect that she would regret to hear that Charles Bullock, Stainton's friend, was dead. The Chief of Police of Great Falls found Charles Spencer on the railway work and brought him in. At the police station he said his name was Charles Spencer.

"You are Charles B. Bullock," said Sergt. Hetherington, "and you are wanted in Alberta for the murder of Leon C. Stainton."

"He was my best friend," was all Bullock said. In his baggage were found many articles belonging to Stainton, for the possession of which he could not account. He waived extradition proceedings and was brought here for trial and convicted.

The motive for the crime was robbery. When Bullock left Aspen he had $42; Stainton had over $200. On arriving home Bullock gave his mother $25, his sister-in-law $10, and he had a twenty-dollar gold piece, which he could not get changed at a neighboring ranch store. He had other money, but the Crown proved that he had at least $55, or $13 more than when he left Aspen. The defence attempted to show that the body found was not Stainton's, but this failed.

Sergt. Hetherington spent nearly eight months on the case and the expense to the Crown has been nearly $3,000.

The hangman to-day was one Capt. Binkley from Ohio, but now living near Ponoka. Bullock made no confession. The Americans here are very indignant at Capt. Binkley, who qualified for the place by showing he had officiated at 143 executions in Ohio. He is a neighbor of the Bullocks.

Burne-Jones.

Cormell Price: "He and Morris diverge more and more in thought not in friendship." His wife adds in "divergence of aims never." I. 109

Rossetti objected to a block 1/16 of an inch too thin for cutting his drawing of St. Cecilia. & when some one "asked could such a little of space matter, he cried out, 'Good God! what do you mean by that? I could get a whole city in there.'" I. 157

Human beauty was sacred to them. One who sat to them said "I never saw such men. It was being in a new world to be with them. I sat to them & was there with them & they were different to every one else I ever saw. And I was a holy thing to them — I was a holy thing to them" I. 169

Tennyson greatly disturbed by an anonymous letter, beginning "Celebrated sir" & ending "Yours in aversion". I. 182 Our "Maud" perhaps

At age of 25. "I have worked very hard at art for two years and find it difficult to live" I. 155

"Nothing disheartened or took the life out of him so much as looking at bad work." 197

Of Simeon Solomon's broken career. Lady B.J. "I cling to recollections of hope & promise surely not false, tho unfulfilled in this world" 260

"I thank the Lord in heaven that he gave me a savage passion for work." II. 6

"Nobody ever went away depressed from an interview with him" II. 7

To his son at school "Keep your little heart full of veneration & leave no room in it for mocking of anything that might chance to be sacred" 48

"Dies Domini" a picture of Christ in judgment whose action as he points to his wounded side turns every soul into its own judge" 112

Saw the element of mistake in everything done by men but it didn't matter in comparison with their aim. He said "Never shut the door upon any one so fast that it cannot be opened from the outside" 126

Of mosaic. "I love to work in that patterned way, and am better in a prison than in the open air always." 159.

"There are only two sides of Christy for which I am fitted by the Spirit that designs in me — the carol part & the mystical part. I could not do without mediaeval Christy. The central idea of it & all it has gathered to itself made the Europe that I exist in." II.160

A young girl watched him painting "The Star of Bethlehem" & asked whether he believed in it. He answered, "It is too beautiful not to be true" 209

Cut out the newspapers. He complained of all present time being too microscopic in its detail & added "there we see the advantage of studying the past, when only the essential survives" 214

Of John Morley "I am sure I should like his way of fighting & being beaten; he would not discourage me a bit — what discourages is a shabby victory" 228

Of Madox Brown "Our first 50 years pass in mighty mistakes: after that we grow timid & can scarce put the right foot in front of the left for self-conscious shame. Then another 20 years of hesitancy & we get new courage & know what to do & what must be left undone & then comes a gleam of hope & a trumpet call — & off we have to go" 260

"I should be colossally strong if it wasn't for friends, who weaken one at every turn." 248

"The burden of Michael Angelo that he wrote very large upon the walls of the temple of God. 'Of all earthly things those that are nighest to God are Beauty & Strength & Majesty & the Thought of a wise man & all these things are a mystery.' I suppose Phidias & Myron & a lot of the other old Greeks got as far. Possibly farther in everything but the mystery, but the mystery." 262

"Jeremiah & the rest are symbols of the mystery of mysteries" 263

"Let's have no more dominant races — they only turn men into violent brutes... things never will be right at all until the same rule that governs individuals in a society in their behavior is applied to nations" 284

"I love the immaterial. You see it is these things of the soul that are real — the only real things in the universe." 300

"He never forgot hearing an 'encyclopaedic' person say that Christ would have been a more effectual teacher if he had been more cultivated. 'As I live, those were his very words. And I wanted to smash him with the coal scuttle & wipe my boots on his face. And in a figure of speech I did & for days I railed at education & prayed for the company of cabmen" 324

He wrote, "I never doubt for a moment the Real Presence of God. I should never debate about it any more than I should argue about Beauty, and the things I most love." 325

Of his mother's death when he was a child. "As time goes on I think of it more & more. If ever I see her, why she will be a young thing, as young as Margaret. But we won't say 'if' – when I see her: let us die in the faith." 325

At the end, "Don't you get tired of working?" "No, never. I only get tired when I am doing nothing" 347

He told Miss Stanhope "I hope there will be trumpets in heaven." "And then he told them a Lucifer legend which he loved: that every morning the trumpets rang out in heaven, and how when the devil was turned out they asked him what was the thing in heaven that he missed most, & he answered 'I miss most the trumpets that sounded in the morning'" II 308 f

Pickard's "Life & Letters of Whittier": "Then turning to the boy (to whom he was speaking) he placed his hand on his head, & said in his gentle voice, 'My lad, if thou wouldst win success join thyself to some unpopular but noble cause.'"

HE KNEW ENOUGH

James Francis Burke, now congressman from the Thirty-second District of Pennsylvania, in an address to the graduating class of a Pittsburg school told the following story:—

"The president of an ocean liner company was taking a journey across the water, and when the ship entered a very dangerous channel, he engaged in a conversation with the pilot, who, by the way, was a whiskered old man of sixty-eight, with all the appearance of having spent most of his days on the water. The magnate remarked:—

"'I suppose you know all the dangerous places in this channel?'

"The pilot, looking straight out into the night, gruffly replied, 'Nope.'

"'You don't!' said the magnate, very much surprised. 'Then why on earth are you in charge of that wheel? What do you know?'

"'I know where the bad places ain't,' coolly replied the old pilot, much to the satisfaction of the magnate."—Saturday Evening Post.

Religion and Ethics

AT the very bottom of everything that a man is or does lies his conception of his relations to the universe and the eternal verities. Every educated man and woman is interested in keeping in touch with the new and large developments in religion. T

Adv. of Contemporary Literature

Cornell Rumpus No Precedent, Says Bushnell '41

By Associated Press.

NEW YORK, November 20.—Anxious that revision of the Cornell-Dartmouth score should not establish a precedent which could become "harmful to the sport, its players and its officials," Commissioner Asa Bushnell of the Eastern Intercollegiate Football Association emphasized today the unique circumstances under which the "fifth down" mixup at Hanover occurred.

Bushnell pointed out that only when an official reverses his decision on the last play of the game is it possible to accept such a reversal and permit it to change the score.

LAST PLAY OF GAME

"In any sport such as football," his statement read in part, "where the game unfolds in a consecutive series of inter-related and interdependent plays, it is manifestly impossible to alter any one of thees plays without affecting and perhaps altering every one of them which follow * * * thus the Dartmouth-Cornell game provided the one case in a million in which change could be made without establishing a dangerous precedent, for in it the error which proved decisive came on a scoring play which also was the very last play of the final period."

N.Y. Times Sept. 28 '44 – Pres. Butler at the opening exercises of Columbia's 191st academic year.

Speaking to 500 Navy V-12 students in "whites" and 400 new Barnard College students in McMillin Academic Theatre, Dr. Butler, in his forty-second address of welcome, said the family by not providing a foundation of discipline for the young was failing to do its part in education and was in fact contributing to juvenile delinquency. He criticized progressive education as a reactionary philosophy that would place the child "back in the Garden of Eden to begin all over again the life of civilized man."

Because the family is not giving a foundation of good manners and sound morals it has almost completely disappeared as a dominant educational influence, Dr. Butler said. No school can work alone in developing character without the cooperation of the family, he added. Juvenile delinquency, he held, is largely "bad manners and no morals due to the family's failure to cooperate with schools and colleges."

Scores Progressive Education

Discussing progressive education he said "we face an extraordinary situation due to that most reactionary philosophy." How any such "preposterous doctrine" ever received a hearing by intellectual minds is difficult to understand, he went on, but its effects are evident in the reports of undisciplined youth.

"This plan of action or rather non-action would, in its extreme form, first of all deprive the child of his intellectual, social and spiritual inheritance and put him back in the Garden of Eden to begin all over again the life of civilized man," Dr. Butler said. "He must be asked to do nothing which he does not like to do. He must be taught nothing which he does not choose to learn. He must not be subject to discipline in good manners and sound morals. In other words, he must be let alone to do what he likes in this amazing twentieth century in order that what has been called his individuality may grow naturally and without guidance or discipline."

Declaring that the rise of democracy has increased the problems of liberal education, Dr. Butler said the great dilemma in education was whether we should train men or machines.

"No matter how skillful in his calling a vocationally trained human being may be," he continued, "he will remain merely a machine unless there is added to his skill some conception of what civilization means, and of the part played in the world's intellectual life by the liberal arts and sciences as well as the subject matter of his own occupation."

Look Backward for Guidance

The liberally educated human being, he said, is one who will look backward for understanding and guidance. The power of science, he continued, is producing day by day "amazingly perfect machines which appear almost able to take the place of human intelligence."

"It is of vital importance to remember," he went on, "that machines, however excellent, are only machines, and that the human being who copies them or endeavors to imitate them in any guise is preparing for a machine-made life.

"What we want is not more machines—science will take care of that—but men. The alternative today is men or machines."

Fowell Buxton

"At a critical period of the life of one of his sons he prays that his boy may be given firmness of purpose, industry & perseverance, a clear judgment to resolve, and once resolved, an inflexible determination – a good description of his own character" p. xxi. Intro. by his grandson

p. 99. "I am bound to acknowledge that I have always found that my prayers have been heard and answered – not that I have in every instance (though in almost every instance I have) received what I asked for, nor do I expect or wish it. I always qualify my petitions by adding, provided that what I ask for is for my real good and according to the will of my Lord. But with this qualification I feel at liberty to submit my wants & wishes to God in small things as well as in great, & I am inclined to imagine that there are no 'little things' with Him. We see that His attention is as much bestowed upon what we call trifles, as upon those things which we consider of mighty importance. This leads us as manifest in the features of a butterfly's wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world and in the laws by which the planets move. To our limited powers some things appear great and some inconsiderable; but He, infinite in all things, can lavish His power and His wisdom upon every part of His creation. Hence I feel permitted to offer up my prayers for everything that concerns me. I understand literally the injunction 'Be careful for nothing but &c. p. 89

To his son "The experience of my life is that events always go right when they are undertaken in the spirit of prayer. I have found assistance given and obstructions removed, in a way which has convinced me that some secret power has been at work." p. 131

II Chron. XX, 12, 15 Fowell Buxton at one of the most critical periods in his fight to slavery when even his best friends urged that he was going too far & being too emphatically wrote to his daughter: "If ever there was a subject which occupied our prayers it was this. Do you remember how we desired that God would give me His Spirit in that emergency, that He would rise up as the champion of the oppressed? How we quoted the promise, 'He that lacketh wisdom, let him ask it of the Lord, and it shall be given him'? And how I kept open that passage in the O.T. in which it is said (2 Chron. XX. 12) 'We have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon Thee'; the Spirit of the Lord replying, 'Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours but God's'? If you want to see the passage open my Bible; it will turn of itself to the place. I sincerely believe that progress was the cause of that division; and I am confirmed in this, by knowing that we by no means calculated on the effect that division seems likely to produce. The course we took appeared to be right, and we followed it blindly" p. 142

John Cairns' translation of the battle
hymn of Gustavus Adolphus:
"Fear not, O little flock, the foe
That proudly boasts to lay thee low,
Thy father's strength o'erturning;
Though legions vast should make thee quail,
Though flesh & heart should faint & fail,
So night succeeds the morning.

Take heart again: the war is God's;
He will maintain, 'gainst every odds
His quarrel singlehanded!
Thou'lt see, by His own Gideon
His trusty, tried & only Son,
Thy cause and His defended!

If God be God and truth His word,
The gates of hell shall know His sword,
And all their powers be routed:
God is with us and we with God
Let rebels feel His iron rod!
Let victory be shouted!

Ny Times. Jan. 1938

VALUES

A few years ago Justice Cardozo, then Chief Judge of the Court of Appeals of the State of New York, speaking at a commencement, raised the question as to the choice which young people should make of the "values." He cited as an illustration the choice made of Tycho Brahe, the astronomer "whose name has re-echoed through the corridors of time." But he urged his young hearers not to make the blunder of supposing that to live in communion with the ineffable values of the spirit, to spend one's self utterly in sacrifice and devotion, is a lot reserved for a chosen few, for an aristocracy of genius, for those who will be ranked in history among the mighty or the great. "I have seen it in my own life," he says:

> Along the common ways I have walked with men and women—you would not know them from the crowd—I have walked with men and women who had made the choice of Tycho Brahe. They had made it in humbler forms, by love, by gentleness, by sweetness, by devotion, by sacrifice of self within the narrow circle of the home; but, be it said to their undying glory, they had made it, none the less.

This official Nazi booklet tells the young people of Germany that the "illusory attitude of faith, of yearning for revelation," which is that of the Christian religion, "is Oriental-Jewish; it can therefore never be suitable for human beings of Nordic-Germanic soul." "The German does not believe in a personal God." "We must once again accustom ourselves," Dr. Ziegler tells the youth of Germany, "to the fact that, for Germans, the messenger of God is not the official priest, but only the fighter—the fighter who obeys the commands and laws of life by deeds and by staking his own life."

[illegible]

as follows:

[A. D. 1800, Evangelical communicants, 364,872; number per 100 of total population, 7. A. D. 1850, Evangelical communicants, 3,529,988; number per 100 of total population, 15. A. D. 1870, Evangelical communicants, 6,673,396; number per 100 of total population, 17½. A. D. 1880, Evangelical communicants, 10,065,963; number per 100 of total population, 20. A. D. 1903, Evangelical communicants, 18,689,857; number per 100 of total population, 22.7.]

Carrel. "Man the Unknown."

"Humanity's attention must turn from the machines & the world of inanimate matter to the body & soul of man, to the organic and mental processes which have created the machines & the universe of Newton & Einstein." XIV

For modern man – "quiet & unemployed moments are exceptional in his existence; the narrow groups of the family & of the parish have been dissolved. Intimacy no longer exists. For the life of the small group has been substituted that of the herd. Solitude is looked upon as a punishment or as a rare luxury." 12.

"Human beings have not grown so rapidly as the institutions sprung from their brains. It is chiefly the intellectual & moral deficiencies of the political leaders, and their ignorance, which endanger modern nations" 22

"There is not the shadow of a doubt that mechanical, physical, and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security & peace." 43.

Need of "islands of solitude where meditation would be possible" 49.

"Our form is molded by our physiological habits, and even by our usual thoughts" 63

"Each man bears on his face the description of his body & soul." 64

"All our activities cannot be expressed in chemical terms. Intellectual work, strange to say, does not increase metabolism." Thought consumes no energy. 81

We don't understand how thought is born. Our organs are not subject to our will 97. 99. "The sound body lives in silence." 111

"Certainty derived from science is different from that derived from faith. The latter is more profound... It is not completely foreign to science. Obviously great discoveries are not the product of intelligence alone. Men of genius, in addition to their powers of observation & comprehension, possess other qualities, such as intuition & creative imagination" 122

"Moral sense is more important than intelligence" 130

"Prayer should be understood, not as a mere mechanical recitation of formulae, but as a mystical elevation, an absorption of consciousness in the contemplation of a principle both permeating & transcending our world. Such a psychological state is not intellectual. It is incomprehensible to philosophers & scientists, and inaccessible to them. But the simple seem to feel God as easily as the heat of the sun or the kindness of a friend. The prayer which is followed by organic effects is of a special nature. First it is entirely disinterested. Man offers himself to God. He stands before Him like the canvas before the painter or the marble before the sculptor. At the same time he asks for His grace, exposes his needs & those of his brothers in suffering. Generally the patient who is cured is not praying for himself. But for another. Such a type of prayer demands complete renunciation—that is, a higher form of asceticism. The modest, the ignorant, and the poor are more capable of this self-denial than the rich & the intellectual. When it possesses such characteristics, prayer may set in motion a strange phenomenon, the miracle." 147 f.

The body's frontiers are closed. "The frontiers of the mind are entirely open." 157

"Ministers have rationalized Religion. They have destroyed its mystical basis. But they do not succeed in attracting modern men. In their half empty churches they vainly preach a weak morality. They are content with the part of policemen, helping in the interest of the wealthy to preserve the framework of present society. Or, like politicians, they flatter the appetites of the crowd." 158

Marcus Aurelius "No retreat is more peaceful or less troubled than that encountered by man in his own soul." 154

"In the poor as well as in the rich leisure engenders degeneration" 222

"Personality is rightly believed to extend outside the physical continuum. Its limits seem to be situated beyond the surface of the skin. The definiteness of the anatomical contours is partly an illusion. Each one of us is certainly far larger and more differs than his body." 258 "Man is not entirely described within the four dimensions of the physical continuum." 261

"We have applied to man concepts belonging to the mechanical world. We have neglected thought, moral suffering, sacrifice, beauty and peace. We have treated the individual as a chemical substance, a machine or a part of a machine. We have amputated his moral, esthetic and religious functions." 272

"In man the things which are not measurable are more important than those which are measurable." "As much importance should be given to feelings as to thermodynamics. It is indispensable that our thought embrace all aspects of reality." "The study of moral, esthetic and religious functions would appear as indispensable as that of math., physics and chemistry." 278-280

"The growth of personality involves a continuous trimming of ourself. At the beginning of life man is endowed with vast potentialities. He is limited in his development only by the extensible frontiers of his ancestral predispositions. But at each instant he has to make a choice. And each choice throws into nothingness one of his potentialities. He has of necessity to select one of the several roads open to the wanderings of his existence to the exclusion of all others. Thus, he deprives himself of seeing the countries he could have traveled along the other roads. In our infancy we carry within ourselves numerous virtual beings who die one by one. In our old age we are surrounded by an escort of those we could have been, of all our aborted potentialities" 150

From Grand Central Courier. March '43

An Eleven Point Memorandum From Geneva

Dr. Samuel M. Cavert's report on his trip to the Continent of Europe (a copy was mailed to all on the COURIER list) contained an account of the steps being taken by the Geneva Office of the World Council to meet the problem of the rehabilitation of Christian institutions after the war. Since that time the Geneva staff has been working on a compilation of statements from churches and Christian leaders throughout the world regarding the function and message of the Church in "rendering a common witness to the true foundations of a peace." In February, as reported by telephone to the NEW YORK TIMES and also by the ASSOCIATED PRESS, an eleven-point statement was issued. Although there is not entire agreement as to the means which should be used to attain the desired ends, the statement represents an "ecumenical consensus" which may serve as a working outline for further study and action.

The eleven points, in outline, are as follows:

1. The Church has a specific task in relation to peace-making and the creation of an international order. A division on this point, however, arises over the question whether this task consists exclusively in reminding the nations of the Divine Commandments or should include the interpretation of these Commandments in terms of concrete policy.

2. The Church can perform its task in this realm by itself, constituting a world-wide fellowship under one Lord in which national differences are eliminated.

3. The Church must proclaim to the nations that Jesus Christ is Lord over all men and all powers.

4. The Church must proclaim the Divine Commandments concerning the order that is to reign in the world.

5. The Church will call the nations to repentance for their common guilt and to work for reconciliation.

6. The Church is to proclaim that international relations must be subordinated to Divine law.

7. The Church is to proclaim that the State is neither an aim in itself nor a law unto itself, and that its God-given function is to maintain an order based on law that guarantees fundamental human rights.

8. The Church will proclaim that political power must be exercised with a sense of responsibility toward all those who are affected by that power.

9. The Church is to proclaim that society must provide all its members with the opportunity to fulfill a meaningful vocation, and that it should provide conditions of social security for all.

10. The Church is to proclaim that the nations are inter-dependent, and that they must all have equal access to the resources of the earth.

11. The Church will proclaim that no people can claim the right to rule over another people, and that the dominating purpose of colonial administration must be to prepare colonial peoples for self-government.

The Charges of Celsus vs. Christy.

Chty. depends on Judaism which was barbarous in origin

Chty's. moral teaching not new, only common to other philosophers

Chty's. teaching against idolatry not original

Chns. believe on authority & decry wisdom. "Simply believe". Do not examine. Faith without reason

General human consensus of doctrinal ideas

As vs. Mosaic account, held world was uncreated

Moses got his ideas from others, "wise nations and eloquent men"

It makes no difference what name God is called by any - Greeks, Egyptians, Indians &

That the Virgin Birth story is invented Bk I. 32

He arbitrarily rejects selected miracles I. 40

Rejects any argument for Jesus from prophecy I. 49

Christ got no help from God but was allowed to suffer I. 54

All men are sons of God, Jesus no more than others

God could not have taken a human body

The Incarnation is unreasonable IV. 2, 14

There are ethical defects in J. & Old story. The

was not immaculate (q. Case) He was not
irreproachable. Bk II Ch. IX f. Ch. XLII
The disciples invented the fiction of J. II, Ch. XV, XXVI
The Christians have corrupted the Gospel
It is "Sophistical reasoning" to say "that the Son
of God is the Logos Himself" (Bk II. Ch. XXXI)
A resurrection is impossible Bk II. Ch. LVII Bk
V. Ch XVIII f. The stories are all uncertain LVIII f
The R. was a dream or vision
Jesus was only a man Bk II. Ch LXXIX. Origen thinks
this not reasonable. Effects too great to be explained
The issue between Chrty. & Judaism unimportant
"a fight about an ass's shadow
Miracles are performed elsewhere
Christians are divided into sects Bk III. Ch. X
Chrty. is divided by heresies Bk III. Ch XII
Chrty. does not surpass the religion of Egypt III. XIX
The Greeks had beliefs in Gods who had become Gods
after first being men Bk III. Ch. XXII
Started the Comp. Relig. argument as today Bk III
Chns. are credulous, ignorant, Sinful Bk III. Ch 44, 64
Human nature can't be changed Bk III. Ch 69

Chns. are made by vain hopes, by doctrines which
we call "wishful thinking" III, 80

The time creation is absurd. Why not before?
IV.7. Also local or place. VI.78

That God showed special solicitude to one group. To
Chns. "worms". IV.28

The O.T. stories are neither credible nor worthy IV.37 f.
Nature & moral nature are both fixed IV. 64 & 68

Objects to the idea of the wrath of God. IV.72 f

God has no special thought of man > nature or animals. cf. Omar Khayyam IV. 99

Each nation should maintain its own national religion cf. Gandhi V. 25 f. 34 f

Different religions are essentially alike. V.44
Names of no consequence 45.

The Jews were not a nation favored by God V. 50
Jesus was not the only alleged incarnation V.54

The Chn. cosmogony and world view are indefensible VI.49 f

Chnty. does not solve the prob. of evil V. 53 f

The creation story in Genesis is absurd VI. 60 f
Objects to the Chn. thought of God. VI. 64 ff

Chty. regards the sayings of the Prophets as better than the Greek oracles VII.3

The Bible records are not reliable VII.8

Chtns. really worship a dead man VII.68

God only should be worshipped. not Jesus VII.10 f

From Origen against Celsus

Born 185 at Alexandria Died 254

Celsus date. His attack in time of Marcus Aurelius. 161-180. "The True Word"

Pres. Aaron L. Chapin of Beloit, class of 1842 at Union Sem. quoted by George Bowen in Guardian, Sept. 24. 1881, on Sem. Professors

Of Henry White "He brings us up fully to the line of that which God's Word makes plain, but cares not to lead us over into the open fields of vague speculation, where human conceits, mis-called the dicta of pure reason, keep false lights blazing & shadows dancing only to deceive. His students thus retained their own individuality, unconstrained by any overshadowing greatness of their teacher. Each mind was trained to work in the way most natural to itself, & made to grow in knowledge of divine things by inward digestion of proper food, rather than by outward accretion. .. I think those whom he thus taught have remained steadfast in the evangelical faith and have ministered to the edification, and not to the deflection of other souls with respect to that faith."

Of Edward Robinson. "Blessed to all was the stern discipline he gave to tone up the intellectual action – a kind of discipline needed no less in the Theolog. Sem. than in the College, to counter-act lazy shiftlessness; a phase of human depoverty to which students together are peculiarly exposed."

Chesterton

From Maisie Ward's "Life of GKC."

Once I found a friend
"Dear me", I said, "he was made for me"
But now I find more & more friends
Who seem to have been made for me
And more and yet more made for me.
Is it possible we were all made for each other
all over the world?   Note book

You say grace before meals
All right
But I say grace before the play & the opera
And grace before the concert & pantomime
And grace before I open a book,
And grace before sketching, painting,
Swimming, fencing, boxing, walking, playing
dancing
And grace before I dip the pen in the ink.

He was tone-deaf but "he saw what music meant as he watched his wife's face'

"That evil instinct which has disintegrated the Irish Party, the instinct for hating the man who differs from you slightly, more than the man who differs from you altogether." p 119
In the same letter unpublished to Hammond he speaks of the renovation of Liberalism "by great command

of temper and the persistent exposition of persuasive & unanswerable truths... Time and again in history victory has come to a little party with big ideas" p 120

Journalism: "the largest work ever published anonymously since the great Chr. cathedrals"

Mrs. Ward on GKC's paradoxes. "Paradox must be of the nature of things because of God's infinity & the limitation of the world & of man's mind. To us limited beings God can express this idea only in fragments. We can bring together apparent contradictions in those fragments whereby a greater truth is suggested. If we do this in a sudden or incongruous manner we startle the unprepared & arouse the cry of paradox. But if we were not do it we shall miss a great deal of truth" 13)

"In truth there are only two kinds of people, those who accept dogmas and know it and those who accept dogmas & don't know it. My only advantage over the gifted novelist (Arnold Bennet) lies in my belonging to the former class"

"You can't put the clock back". That is just what we can do.

The trend of the whole world is to make the State powerful & the family powerless 422

From "The Worst Journey in the World"
Scott's last expedition to S. Pole. by Apsley Cherry-Garrard. - of the Plant on the Terra Nova. - Preface to Penguin edition 1937.

"Atkinson's modesty was almost pathological"
Carrying a man on his back up an iron ladder when the magazine of the monitor Glatton blew up in Dover Harbour. Nearly killed. "He died some time later after years of great pain and after losing an eye which had been saved after being wounded in France. His death passed almost unnoticed. I am glad of this opportunity to witness to something of what we owe to him.

"That was a war that killed ten million men; left a trail of misery, mental & physical, which no man can measure; and settled nothing. War is out of date; yet between jealousy and fear we are heading into another. I cannot see anyone bringing in an armed British Empire against them: and there are other ways of deciding these questions, as the Dardanelles Settlement has proved. After all something new has come into the world throughout history to date any nation which has gone to war has thought it was going to win; now for the first time it knows it will lose. Both sides will lose. Victory is doubtful: defeat is certain. That is what modern science has done. The destruction caused by a major war between equally matched opponents will have both of them down and out. Surely England should arm and remain outside unless she is attacked: she can dictate her terms when the others have finished".

The book was not published until 5 years after as the author had gone at once into the war & had been invalided afterwards.

Of Attamoor the author wrote:
"There are people in this world who are rocks. They are never, in my experience, the stage heroes; they are never out highly strung. They do their best and seem to fail. And then comes some great emergency; and quite quietly they accept what the good God has sent them, and take a weight of responsibility which would crush hundreds of

of thousands of their fellow men. Not for an hour or a day or even weeks or months, but for an age which neither they nor anyone else knew the limit, they carry on — cheering and comforting people to have about you when everything is going wrong — with a sense of duty which is beyond all praise. These men are rocks. I have never known a better rock than Atkinson was that last year down South.

"This voice has been with me often since those days: that gruff deep affectionate monosyllabic way he used to talk to you when he knew you were ill and perhaps feeling pretty rotten. Not but that he was abrupt at times. It was of the manner of the man to be so; it was his pose. The funny thing was that he could not prevent the tenderness peeping through, despite himself."

Of Bowers, one of the Five who went to the Pole. "He was temperamentally one who refused to admit difficulties. Indeed if he did not actually welcome them, he greeted them with scorn, and in scheming out how to master them. Scott believed that difficulties were made to be overcome; Bowman certainly believed that he was the man to overcome them. His self confidence was based on a very broad and deep religious feeling and carried conviction with it" L. p. 235

"Though he carried about with him as does every man of like calibre & experience a heavy load of fragments of inquiry begun but never finished, & as heavy a load of ideas for promising investigations never so much as even touched, though his love of science & belief in it might never have waned, tho' he never doubted the value of the results which further research would bring to him, there was something working within him which made his hand, when turned to anatomical science so heavy that he could not lift it"

Huxley's Life. i. 45 f.

Dean Church to Lord Blachford, his closest friend on Church's sons death. "The thought of what is to take the place of things

There is with me all day long since Fred's departure; but it is with a strange mixture of reality & unreality, and I wish it did seem all the good it ought. Books are not satisfactory — at least I have always found it so. It seems to me there is nothing equal to letting the Psalms fall on one's ears, till at last a verse seems to start into meaning, which it is sure to do in the end. And the Collects are inexhaustible.

Feb" 1889. Age 74.

WASHINGTON, Dec. 7 (AP).—Congressional action was completed today on a resolution formally recognizing the Wright brothers' historic flight at Kitty Hawk, N. C.,—a resolution to which Senator Bennett C. Clark, Democrat, of Missouri, objected with the assertion that the event probably was "the greatest disaster that has ever happened to mankind."

The resolution notes that Dec. 17 is the fortieth anniversary of the Wright brothers' flight and expresses the nation's "gratitude and respect for this signal and astounding contribution to the progress of the world." It directs that an engrossed copy be sent to the surviving brother, Orville Wright, of Dayton, Ohio.

The House, completing congressional action on the resolution, accepted Senate amendments which struck out preambles, including one reading: "Whereas this achievement of the Wright brothers has been of incalculable value to mankind."

Senator Clark had objected to the phrase, asserting, in effect, that the airplane has been a curse instead of a blessing.

"In my opinion," he told the Senate Friday, "it (the Kitty Hawk flight) is probably the greatest disaster that has ever happened to mankind. . . .

"I do not think there is any question that the Wright brothers, high as were their motives, probably contributed more to this disaster of mankind than any other two men who ever lived in the history of the world."

Herald Tribune, Dec. 8, '43

As Professor Clifford regards it -

1. "All the evidence that we have goes to show that the physical world gets along entirely by itself, according to practically universal rules. That is to say, the laws which hold good in the physical world hold good everywhere in it, - they hold good with practical universality, and there is no reason to suppose anything else but those loam in order to account for any physical fact." In other words, men and animals are physical automatons, with more or less of a consciousness annexed, the states of that consciousness, however, not forming necessary links, or any links at all, in the chain of physical events. "There is no reason why we should not regard the human body as merely an exceedingly complicated machine, which is wound up by putting food into the mouth." This I understand Professor Clifford to regard as PRACTICALLY certain.

2. "If anybody says that the will influences matter, the statement is not untrue, but it is nonsense."

3. "The only thing which influences matter is the position of surrounding matter or the motion of surrounding matter." (These two latter propositions are quite certain, I gather, in Professor Clifford's view, the contradictory of them being simply unintelligible. He reiterates his statement thus:- "The assertion that another man's volition, a feeling in his consciousness which I can not perceive, is part of the train of physical facts which I may perceive, - this is neither true nor untrue, but nonsense: it is a combination of words whose corresponding ideas will not go together."

CONTEMPORARY THOUGHT AND THINKS by R.H. Hutton.

Irvin S. Cobb's farewell letter to the Paducah Sun Democrat on his death Mch 10. '44

Confession of his agnostic views but — "If, based on this combination (i.e. a mixture of Romanism, Judaism, Unitarianism, Episcopalianism, Mormonism, Quakers and Salvation Army) there was a determination to practice the sectless pure doctrines and the teachings of Jesus Christ, who was the first true gentleman of recorded history and the greatest gentleman that ever lived, I might not have joined the fold but certainly I'd have stood on the side lines and cheered for it."

Conscience

Bowen "Errors Regarding Conscience" in Guardian. Aug. 23 '79." It is not really the conscience that determines what is right or what is wrong... We often hear it said that it is wrong for a man not to obey his conscience. But what is it that conscience demands. It demands that we should do what is right but it does not tell us what is right; for that information we depend on our judgment & understanding and especially on our faith towards God... It is the misguided consciences of men that constitute the great barrier to the progress of Christianity."

In his diary of Sept. 25 '48 he writes "I must have nothing to do with conscience as a master. Christ must be my only master. It is a grievous sin against Christ, when I go about anything merely because conscience dictates. I must be scrupulous to guard vs. this." The Bible is a better guide than conscience - the only infallible rule of faith & practice.

Conscience can be wrong. Jno. XVI. 2. Acts XXIII. 1 I Tim. IV. 2 "conscience seared" Titus I. 15 "conscience defiled." A. XXVI. 9 "I thought I ought to do what I now know to be wrong."

"Conscience' not found in index of Hodge's 3 vols. It is in Shedd but this notion wrong H B Smith "Conscience implies an essential distinction between right & wrong, an immutable morality ... yet needs to be enlightened ... men may be conscientious in iniquity ... Conscience is not righteousness." Strong "Conscience is not an original authority." It tells us we must obey the right law but does not reveal that law. Conscience is not infallible. D. Cabot "The meaning of Right & Wrong". p. 278 "We are no more infallible about Right & Wrong than about any other true belief" p.

"Has not God given to every man, in what we call 'the conscience' a sure test of moral light and moral darkness? No! most decidedly, No! Man does not by nature know what is right & what is wrong. 'Conscience' is not in and of itself a safe guide in morals. It is not enough for a man to do 'as well as he knows how,' and in so doing 'to have a conscience void of offense toward God and man always'? He may do all this and yet be sadly wrong". Trumbull "Moral Color Blindness" S.S.T. Jan 30. 1885

Conscience

"And he (Jacomo) knew that he had taken that wrong path not through any weakness of will, nor through any false desire of power or fame or any of the world's vanities, but through an error of judgment as to what was the way in which to compass the ends he would serve. Hitherto he had thought of sin as a failure or a perversion of will, and now he saw that that was not the only source of sin, that desiring nothing but the good, one might yet through blindness do much evil, great evil. And for the consequences of that evil, blindness might be just as important as ill-will. It was a staggering thought for a man who had been accustomed to trust in the clearness of his own judgment, and who for the greater part of his life had found himself failing through the strength of his passions rather than the feebleness of his insight" Helen C. White "A Watch in the Night". p. 404

"Conscience which is Interest ill disguis'd" Dryden. "Britannia Rediviva" line 190

Rufus Choate on Conscience. -

Address at Harvard Law School. July, 1851. "The capital defect of the day is not that conscience is too much worshipped, but that it is not properly limited. Its true sphere is not properly seen and ~~p~~circumscribed. Men think that by the mere feeling within them of a sense of right they can test great subjects to which the philosophy of age leads the way, and can try a grand complex polity, embracing a multitude of interests and conflicting claims and duties ... Morality should go to school. .... To exercise this conservative influence, to beget a distrust of individual and unenlightened judgment on matters of such vast import & extent and to foster a religious reverence for the laws, is the new duty which the times demand of the legal profession". Life p. 263 f.

His love of his library & books. Scores of hours without meals in a big book store looking over books. Against desultory reading - his own. Planned "Vacations" - carry papers. His definition of a lawyer's vacation - the time between the question and the witness's answer. In Oct. '45 he says 'I am reading, meditating and translating the first of Greek historians, Thucydides. I study the Greek critically in Passow, Bloomfield & Arnold and the Gertory in Mitford, Thirlwall, Wachsmuth, Hermann &c and translate faithfully, yet with some attention to English words and construction; and my purpose is to study deeply the Greece of the age of Pericles, and all its warnings to the liberty & anti-unionisms of my own country and time" 209 f.

On June 24. 43. "I have adopted the plan of taking a volume, the last vol. of Mass. Reports, and of making a full brief of an argument on every question in every case, examining all the authorities, finding others, and carefully composing an argument as well reasoned, as well expressed, as if I were going tomorrow to submit it to a bench of the first of jurists. At the completion of each argument I arrange the propositions investigated in my legal commonplace book & index them. Already I remark renewed interest in legal investigations; renewed power of recalling, arranging, and adding to old acquisitions; increased activity and attention of mind; more thought; more effort; a deeper image on the memory; growing facility of expression" p. 104

Brown's "Memoir of Rufus Choate" p 459 (

Of a large party in Washington in winter of 1850. Many Senators present. "During the evening the subject of 'Young America' was introduced - his waywardness, his extravagance, his ignorance and presumption. Mr. Webster observed that he hoped the youth would soon come to his senses and atone, by the correctness of his deportment for his juvenile dissipation. At the same time, he added, that in his opinion, the only efficient remedy for the vice and folly of the lad would be found in early religious training and stricter parental restraint. Mr. Choate declared, that he did not view the hare-brained youth in the same light with his illustrious friend; that every age and every country had, if not their 'Young America', at least something worse. The character of Trajan, the best and purest of Roman emperors, said he, was unable, with all its virtue and splendor to check the 'Young Italy' of that day. Our lads would seem to have sat for the picture which has been drawn of the Roman youths, by the hand of one who seldom colored too highly .... 'From their cradles they know all things - they understand all things - they have no respect for any person whatever, high or low, rich or poor, religious or otherwise — and are themselves the only examples which they are disposed to follow?" Mr. Benton said the quotation too good to be genuine whereupon Choate called for Pliny and showed the passage in the 23d letter of the 8th book. Brown quotes this from Parker's "Reminiscences"

Brown p 486 Mr. Choate "had an implicit faith in the Christian religion; and felt a confidence so secure in that form of it which he had been early taught, that he did not care to disturb his belief by rash and objectless speculation. He regarded the ancient symbols, especially as held by the fathers of New England, with profound respect & acquiescence. He felt the need of some creed or formula of religious belief which should hold the mind firm and unwavering amidst the vagaries and fluctuations of human opinions; and a serious deviation from the old & established ways was fraught with he knew not how much error"

A Venture in Prediction - by Prof. Olin A. Curtis of Drew - art in the Meth. Quarterly Review 1911

A Venture in Prediction.—As I finish this article, I find myself willing to venture a prediction. For a time longer, perhaps as many as forty years, the mediating theology will flourish, growing with success more palpably rationalistic, until in a large portion of Christendom there will be repeated the unvital, impotent condition which followed the triumph of Rationalism in Germany after the Thirty Years' War. But, during this period of apologetic compromise, the "social conscience" will gradually vitalize the moral situation. In philosophy, "evolution as a causal process" will be relinquished, and, at last, there will remain only the scientific theory as a descriptive interpretation of change and advance in the phenomenal world. The deterministic psychology, possibly by the aid of Pragmatism more profoundly formulated, will be banished, once for all, to a "limbo large and broad." There will be a consequent renaissance in Ethics; and to this moral unheaval, Sociology will respond with a new study of the bearing of personal freedom upon heredity and environment. A full tide of moral and redemptional influence will come back upon Christendom from the foreign mission fields. There will loom large the holiness of God, the *moral* love of God. The sacrificial death of Christ will take its old, apostolic, central place in Christian thinking and feeling. The lost sense of sin and the lost gift of repentance will be found once again. Conversions with moral meaning will everywhere take place. Christian experience, with a Christian consciousness, will be common. Then—*then*—Christian doctrine will be conceived and related and organized,—not to satisfy the *Zeitgeist,*—not to satisfy unregenerate men,—not to satisfy the mere specialist,—but to satisfy those who have full fellowship with their Redeemer through faith and the Holy Ghost.

Life of Caleb Cushing.

Whittier wrote him in 1839 "As all the women's rights folks are non-resistants, they can't vote against thee. By the way it amuses me sometimes to see how my non-resistant friends belie in practice their peaceable theory. Practically they are the most belligerent class I know of." I. 274

Whittier wrote in 1841. "To thy inquiry whether thee should not 'leave events to shape themselves' - in this election - I would say that events are always shaped - and it is generally our own fault if we do not shape them right" I. 282

Judge Wilde wrote him of Tyler "I do not doubt the President is perfectly honest and conscientious. But I repeat that his conscience is not more liberal and expansive & that he is not willing to yield in the least to advice." I. 308

Robert C. Winthrop said of him "He was a man of wonderful versatility, of prodigious intellectual and physical energy; with no taste for recreation, no willingness for rest and who seemed to find a positive luxury in every fresh field for labor."

Fuess says. "He required little sleep, four hours being in his opinion sufficient for any healthy man. Rising always at sunrise he toiled often beyond midnight, when he would sometimes throw himself on a lounge for a short rest with his clothes on. As a young lawyer in Newburyport he never failed to be at his office in the evening. In the Athenaeum Library in Boston, where he often carried on researches, he was the first reader to appear at the door in the morning. He had no periods of indolence or dissipation, but was invariably at some task. Once, when he was ill, his physician ordered him to stop work, but, on his next visit, found his patient studying in bed, and had to allow him to continue lest his mind prey on itself." II. 398]

Crawford on Gethsemane.

"There is something deeply mysterious in this passage of our Lord's history. It seems scarcely a fit or becoming thing to pry into it. Nor can we speak of it without feeling that we speak inadequately, and fearing that we may speak amiss. Thus much, however, we may venture to affirm, that the agony of soul which He endured on this occasion, His 'sore amazement' and 'exceeding sorrowfulness' and His 'earnest' and thrice repeated 'prayer' that 'if it were possible the cup might pass from Him' cannot be ascribed to his mere anticipation of the outward and bodily afflictions which were awaiting Him. And apart from the consideration of His divinity, such a supposition would cast a foul disparagement on the excellence and perfection of His humanity. It would, moreover, be altogether inconsistent with the undaunted firmness and dignified composure maintained by Him in the actual endurance of these afflictions. Nor must it be forgotten that many a Christian martyr has submitted to outward and bodily afflictions no less excruciating than those which Christ endured without displaying aught of that depression and perturbation of spirit with which, in this dark hour, the Saviour was agonized. And surely we cannot think that these disciples were above their Master, or that these servants were greater than their Lord."

"Scripture Doctrine of Atonement". p. 133

Message of the 8th Czech Evan. Ch. Synod.

The 8th Synod of the Evangelical Church of Czech Brethren met in Prague, Bohemia, on the 5th of June, 1939, in a time extremely serious both for our Church and Nation and for the entire world, in the midst of storms and upheavals, disturbances and uncertainties which are not yet ended. In common with the whole world we are carrying this burden of difficulties, sorrows and uncertainties.

But we do not give way to feelings of hopelessness and weakness. In this very time of upheavals and uncertainties we confess with all greater earnestness, humility and responsibility our joyful and whole faith in our unchangeable and faithful God, in His love and justice. In this very time we confess our love and obedience to our Lord and the Head of the Church, Jesus Christ, the Author and Finisher of our Faith, who having finally revealed to us the will and love of God is and remains in all matters of faith and life the supreme and sovereign authority above all human authorities. In this very time we confess our certain hope that after this period of darkness, anxiety, and unrest God will manifest the power of His truth, justice and love in a new time of light, peace and love among men'

CHRISTIANITY STANDS OR FALLS WITH CHRIST'S DEITY

"To deny divinity to Christ is to relegate all divinity whatsoever to the far-off shadowy realms of metaphysical inquiry. If the flesh and blood of the man whose meat and drink it was to do the will of God be not divine, then the days of faith in a living God are numbered, and the feet of the agnostic are at the door to carry out the corpse. The modern argument for the divinity of Christ is very simple: Love is God. Christ is our highest and complictest historic expression of love. Therefore Christ is the Son of God, our interpretation of the Divine, our vision of the Father."

W.D.Hyde, President, Bowdoin College on "The Reorganization of the Faith" in The New(Chicago) World, April, 1899.

ADMISSIONS OF A UNITARIAN

"Christ was something more than a mere man. ...The Spirit was given to him without measure. ....Is it any wonder that men should have called Jesus "God"? In him truly 'dwelt the fulness of the Godhead bodily'; and this indwelling Spirit expressed itself in what he said and what he did.

(OVER)

When Jesus speaks, it is as if God speaks. When Jesus does anything, it is as if we saw God do it. It becomes to us an expression of the Divine character. ...He is the image of the Invisible God. -

James Freeman Clarke,"

CHRIST DIVINE AND NOT THE PRODUCT OF EVOLUTION

"If the Christian evolutionist regards Jesus Christ as a product of spiritual evolution, he gives up Christianity. .... If he declares that Jesus Christ is an exception to the law of evolution, he gives up evolution. ....The Christian evolutionist does not believe that Jesus Christ is the product of evolution. Jesus Christ is the cause; the phenomena are the product; evolution is the method. ...The Church described in the New Testament is a tree, rooted and grounded in Christ; a body, Christ the head; a household, Christ the father; a kingdom, Christ the King...What Jesus Christ was, in a limit of a few years' time and in the little province of Palestine, that is the Infinite and Eternal Father in his dealings with the universe. - Lyman Abbott, The Evolution of Christianity,pp.172, 239,240,241."

CHRIST INEXPLICABLE ON HUMAN PRINCIPLES

"I ask you whether the character of Jesus be not the most extraordinary in history, and inexplicable on human principles? . . . I contemplate it with a veneration second only to the profound awe with which I look upon God. ...I feel myself listening to a being such as never before, and never since, spoke in human language. I am awed by the consciousness of greatness which his humble words express; and when I connect this greatness with the proof of Christ's miracles, I am compelled to exclaim, ...'Truly this was the Son of God.' Jesus not only was, but he is still the Son of God, the Saviour of the World. He exists now; he has entered heaven...There he lives and reigns. I see him in glory; and I confidently expect, at no distant period, to see him face to face. - William Ellery Channing."

Y.T. 6 '34

Special to The New York Times.

NEW BRUNSWICK, N. J., Feb. 5.—In the Rutgers University bookstore, where hundreds of faculty members and undergraduates pass daily on business, and sometimes stop to chat, The Targum, undergraduate newspaper, this week asked the question:

"What twelve men, in your opinion, have had the greatest influence on the world?"

The results, announced today, showed almost unanimous agreement that Jesus Christ be included in the list, gave Napoleon and Caesar second and third prominence, and gave Mussolini more votes than any other living person.

Of 103 asked to write their lists on slips of paper, 100 included the name of Christ, and two who did not later said the omission was inadvertent. Almost identical numbers of faculty and students were polled. The twelve with the greatest number of votes were:

Christ, 100; Napoleon, 58; Caesar, 52; Mahomet, 46; Confucius, 46; Aristotle, 45; Marx, 42; Plato, 41; Pasteur, 38; Edison, 34; Columbus, 32; Darwin, 29.

There was very little difference in faculty and student choices.

Mussolini, with 12 votes, was followed by President Roosevelt with 8, Hitler with 7 and Stalin with 3. Mme. Curie got more votes than any other woman. Lincoln and Washington each received 22 votes, the former getting more votes in the faculty group and the latter among the students.

What we find is this. We find that this fact of Christ, at all candidly considered in the conscience and the will, raises great moral issues within us. It is not merely that something in the example of Jesus or in His teaching has suggested a duty or made evident a defect. It is far more than that. It is that the problem of our whole moral life and character has been raised. The fact of Christ is not just a fact of history; it has become also a fact of conscience. It has arrested and arraigned our moral being; it has interrogated it; it has asserted itself as an authoritative reviewer of our life in the very fastnesses of our thoughts, our affections and our will. It does so with a strange inevitableness and wit a remarkable right to do it. The more we candidly keep our minds and hearts and consciences open to the impression that even an historical appreciation of the fact of Christ makes upon them, the more does that impression turn to moral issues within us. We had thought intellectually to examine Him; we find He is spiritually examining us. The roles are reversed between us. Not that historical and intellectual questions on our part about Jesus end, but far more serious and pressing and immediate are these moral questions about ourselves that have arisen out of them. All this is found true by many and many a one who simply reads the Gospels. It is a very singular phenomenon. We study Aristotle and are intellectually edified thereby; we study Jesus and are, in the profoundest way, spiritually disturbed. The question - apparently so innocently historical and morally non-committal - of 'What think ye of Christ?' passes into the most morally practical and personal of questions; 'What shall I then do with Him?' And this presses for an answer. (Simpson's "The Fact of Christ, pp.38,39.)

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I think there is just ground for complaint when, for example, Keim describes Jesus as 'superhuman miracle' or Channing says he 'believes Jesus Christ to be more than a human being,' and there they leave the matter. One complains of this not in the orthodox but in a purely intellectual interest. These are meant to be serious and exact expressions, or they are not. If they are not seriously and exactly meant, they are intellectually unworthy evasions of the great problem of Christ. If they are serious and exact, they involve - let this be clearly understood - a position for which history has not the smallest support and philosophy has only utter repudiation. (Simpson's "The Fact of Christ.")

THE more I study the life of Jesus and realize how he was untroubled apparently by the strain which seems to me to be not only the common lot of mankind but the greatest problem with which any human soul has to cope, the more I come to feel the great gulf between his life and my own. It is all very well for me to insist that this is a difference in degree and not in kind, in order to satisfy some of my more theological beliefs, but the fact is, that for all practical purposes there is an infinite difference, and I rather expect that the coming days are going to see a greater emphasis upon the Godlikeness of Jesus rather than upon his very human or super-salesman qualities.

M. RUSSELL BOYNTON

Chicago Theol. Sem. Register Jan. 1937

"The Son of God" means God the Son. In the mystery of the Godhead of the Trinity, the Son of God is God.

Here is the testimony of Don Marquis, the journalist and playwright who did not claim to be a believer, but who tells what he discovered, contrary to his expectations, when he read through the four Gospels to see what the man Jesus claimed for himself:

"I believe there is a contemporary school of thought which holds that when Jesus spoke of his Father he meant that God is the Father of all of us — the Father of Jesus, and of you, and of me, and of everybody else, in much the same way. And I rather inclined, myself, to the opinion that such was the meaning of Jesus. But the careful and repeated examination of the Bible necessary for this play has convinced me that it was *not* his meaning. I cannot escape the conviction that he intended to convey that he was the Son of God in a sense special and unique; that he differed from other men who might call God their Father not merely in the degree of his spirituality, but also in the character of his relationship to his Father.

"You may or may not believe this, I may or may not believe it — but I cannot evade the belief that Jesus himself believed it. He seems to me to have been as explicit as possible in this claim; either the four Gospels have not reported him correctly, or he meant just that: at least, I can make nothing else out of it, and I began an examination of the Bible with a contrary view.

"It was for this assertion, that he was the Son of God, that the Sanhedrin condemned him, for the Sanhedrin considered it blasphemy; if he had meant anything else or anything less he would have answered otherwise when the question was discharged at him point-blank by Caiaphas, and his life or death hung upon the answer; he died for that belief because it *was* his belief. To think of him as dying for some belief that he did not really hold seems to me to be merely idiocy.

"You or I may hold what opinion we will, but I do not see how, if we accept his reported utterances as evidence, we can have any doubt as to the opinion of Jesus himself. My intention is nothing exegetical, but only to present; and I make this note merely because I think his claim to be the Son of God, in a special sense, is the central knot of the drama of his closing hours on earth; when Caiaphas, the High Priest, heard this claim from Jesus's own lips he rose and rent his garments, crying, 'Blasphemy!' and the Sanhedrin condemned Jesus to death."

John Stuart Mill - quoted Hutton on "Aspects of Rel. & Scientific Thought" p. 309 from "Essays on Nature, Religion & Theism."

"Whatever else may be taken away from us by rational criticism Christ is still left, - a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical..... Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life & character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character & idiosyncrasies were of an entirely different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source.... When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life."

"The Statesman" - India. Dec. 27. 1936.
Art. "Jesus Christ. the Saviour." Written by a Hindu ascetic monk, this article on our Lord shows breadth of vision and appreciation of the qualities of Jesus which will be particularly gratifying to all followers of the Chr. faith. By Swami Apurvananda of the Rama Krishna Mission. Belur Math.

NINETEEN hundred and thirty-six years ago, the good inhabitants of the little village of Bethlehem of Juda in Jerusalem heard the first cry of a lovely new-born child. Unlike the countless millions of children appearing everyday on the surface of the ocean of creation as bubbles, and disappearing after a little play and dance, enjoying the fruits of their own actions, this wonderful child was born with a distinct mission of its own. "I am the son of the Lord", he declared in later years. And rightly he said so, for he came down on earth to help the world out of darkness and to open the door of "the Kingdom of Heaven" which is in every man.

Books do not record much about the nativity of Jesus excepting that he was born of a virgin mother—Mary—and that his father, Joseph, being a just man, finding his wife with a child before they came together "was minded to put her away privily," when the angel of the Lord appeared unto him in a dream and said, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost."

It is written that Joseph was ordered by the angel to flee into Egypt with the young child and his mother and to be there until he received further orders from him; for Herod, the then King of Juda would seek the life of the young child. So the whole family fled to Egypt while Jesus was still an infant.

Almost nothing is known about the childhood of Jesus excepting that he was very frequently visited by the angels and taken care of by them.

The years rolled on and the lovely child grew up in that poor carpenter's family. There was no soft bed for him to lie upon, no good food to eat, no good garment to cover his body and he was expected, almost from the beginning of his life, to look after himself.

At The Bench

Now when Herod was dead, being ordered to do so by the angel, the family hurried back to the land of Israel with the young Jesus who walked all the way behind a donkey—and went to live in the city of Nazareth. Early in his boyhood, Jesus, being the eldest son of poor parents, set to work in the family workshop and began to help his good father. He was also mindful to help his mother by the performance of little domestic duties. His boyhood was a difficult period but it gave him a hardness and a training which were enormous assets to him later on. We find that he utilized his well-developed muscles, strong clean shoulders and expansive chest in helping the poor and protecting the religious. The holy books tell us how Jesus challenged the priestcraft of the time in a temple. "This is my authority," he cried, "It is written—'my house shall be called a house of prayer for all nations, but ye have made it a den of robbers.' " He stood there in that temple single-handed and protected himself when the priests and money-changers fell upon him in a body to take revenge for the damage he had done to them. Along with the majesty of his compelling glance, there was this something else which counted a great deal in his favour. These people saw his powerful muscles in action and they understood that he was quite capable of taking care of himself against all of them.

It is not written in the Books if Jesus received any education in his boyhood. But what education does He need who is a born teacher?

He came with a spiritual mission to take care of his Father's business on earth. He was the bread of life and had the fountain of Infinite Knowledge within him, and he came to baptise mankind with the holy water from the river of Divinity. He was conscious of the mission of his ife and the infinite power he ossessed, even from his boyhood.

At the age of twelve, he was found ated in a temple court in Jerusalem n the midst of a group of old cholars, who were tossing intricate questions at him for solution, and he met their questions and arguments with an ease and shrewdness which nvited applause from all around him Not a bit worried the boy of twelve met those scholars with a naive simplicity and a natural ease. In later years, as he grew up, he was found preaching to multitudes, teaching many and distributing freely the divine nectar to thirsty souls.

The Power

We find, to-day, a class of scholars, higher critics who go so far as to question how much is the life of Jesus historical—how far is the New Testament true? One thing is true, beyond a shade of doubt, that there must have been a "nucleus" of tremendous power that *came down*—a marvellous manifestation of spiritual power—and we are concerned more with that than with any speculation about the historicity of such a grand personality; we feel to-day the impact of that infinite ocean of love, pity, sweetness and purity of which Jesus was an embodiment. There he stands—one figure, radiant in his own glory, on the sacred heights above all pettiness, jealousy, hatred, untruthfulness and the imperfections of the world. He is the golden link to bridge the hiatus that lies between this mortal world and the Kingdom of Heaven. There he stands singing that eternal song of love that has come down from age to age—inviting all to the sacred realm of immortality. *Come ye all who are poor in spirit, for their's is the Kingdom of Heaven, Blessed are the pure in heart, for they shall see God—I am the son of God,—I and my Father are one.*

We worship Jesus of Nazareth as God incarnated on earth to save humanity for did he not say, "I have come to give you myself and by knowing me you may know your Father."

The Gospel and other holy books narrate the life of Jesus Christ as being full of miracles. Jesus forgiving the sinners, giving to the dumb power of speech, healing the sick, commanding the lame to walk, bringing the dead back to life, giving the blind the power of sight, turning stone into bread, and feeding five thousand people with five loaves and two fishes—and so on and so forth.

Yes, these are miracles, to us who are of little faith and of limited vision. But there are many things in heaven and earth which our baby-intellect cannot even conceive of. To the son of God these so-called miracles were nothing. He was a perfect Yogi. He could make the sun, moon and stars leave their settings at his bidding. He had the ocean of infinite power in him only a portion of which he used for mitigating the distress of the world.

The Disciples

His penetrating vision of possibilities enabled him to pick up, for the fulfilment of his mission, twelve men from amongst the commoners, who had no schooling at all and Jesus made them world teachers! There was the real Christ! [By his mastery of himself he has conquered the world. His was the soul immortal which is not killed when the body is killed. Nobody, not even his own disciples, could believe him when he said, "*I am He.*" He was indeed the *self, which weapons cut not, fire burns not, water wets not, and wind dries not.* There he stands effulgent, calm, serene and majestic to meet the worst ordeal of life—forgiving and praying for those who denied him. "*Oh Lord, forgive them, they know not what they do,* he uttered compassionately at the hour of his final exit from the stage of the world. There is nothing in history so sublime, so majestic. He stands there above all as the king of mankind, the Son of God, the Lord Himself beckoning all, with bleeding hand, towards Heaven]

One thing is so mysterious about the life of this *God-man* that he was misunderstood even to the last day. His best friends, his relatives, the whole multitude, finally the eleven—none could understand him. All who stood at his side deserted him and left him to face his fate alone. But to Jesus, all these things were nothing. He saw the world in all its nakedness. To him the stable in which he was born and the throne on which his own people wanted to put him were the same. He did not care for either of these. His was a spiritual mission—he came to show the world the path to heaven.

To-day, at this blessed hour, let us all cleanse our spirit and raise our hearts in prayer with the countless millions who worship him.

Lord hallowed be Thy name.
From the unreal lead us to the real,
From darkness lead us unto light,
From death lead us to Immortality,
Reach us through and through ourself,
And evermore protect us from Ignorance,
By Thy sweet compassionate face.
Amen.

1937 SANTINIKETAN, Dec. 25.

Dr. Rabindranath Tagore addressed a meeting at the Santiniketan Ashrama *mandir* to-day on "Christ."

"Whenever anti-human forces become too powerful and spread their sway over mankind, stated Dr. Tagore saviours are born who, with their firm faith in humanity, show us the way of *mukti* (salvation). Such a one was Jesus Christ who taught the world the religion of love and humanity.—*Associated Press.*

Eulogy to Grass

By John James Ingalls

"Next in importance to the divine profusion of water, light, and air, those three physical facts which render existence possible, may be reckoned the universal beneficence of grass. Lying in the sunshine among the buttercups and dandelions of May, scarcely higher in intelligence than the minute tenants of that mimic wilderness, our earliest recollections are of grass; and when the fitful fever is ended, and the foolish wrangle of the market and the forum is closed, grass heals over the scar which our descent into the bosom of the earth has made, and the carpet of the infant becomes the blanket of the dead.

"Grass is the forgiveness of Nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned by traffic become grass-grown, like rural lanes, and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the sullen hosts of winter it withdraws into the impregnable fortress of its subterranean vitality and emerges upon the solicitation of spring. Sown by the winds, by wander-

"Woe to the Weak"

1939

Two sections of Mussolini's speech of March 26 need to be underlined, not because the ideas are original, but because they were given as policy by the head of a state. He said:

> "We wish to hear no more about brotherhood . . . because relationships between states are relations of force and these relations of force are the determining elements of their policy.
>
> We must arm. The watchword is this: More cannon, more ships, more airplanes, at whatever cost, with whatever means, even if it should mean wiping out all that is called civil life. When one is strong one is dear to one's friends and feared by one's enemies. Since prehistoric times one shout has come down on the waves of the centuries and the series of generations: 'Woe to the weak!' "

Wm H Ward in Independent

Ward, D. D., LL. D.," "The Heart of Christianity." The "heart" of Christianity we had always thought to be Christ, and if He were taken out there would be nothing left, but listen to this statement from one who by putting D. D. after his name proclaims himself a teacher of the Bible. "But the essential thing is not the person of Christ, not even the death of Christ, but the teachings of Christ in word and act. It is in these that his divinity inheres. And these teachings are divine not because he taught and lived them, but because they are true; and the whole of it is Love. Whoever gets this love and however he gets it, is an essential Christian, no matter how many false beliefs he has about Christ, and no matter if he never heard of Christ, and calls himself a Jew or a Moslem, or is a worshipper of million gods." We give this quotation to shew the times on which we have fallen—perilous times indeed when a leader in one of the Christian Churches proclaims that Christ is not the heart of Christianity and that it can live without Him. Alas, alas.

Waukegan Aug 1902

A JEW'S TESTIMONY TO JESUS.—Mr. C. G. Montefiore makes in his Hibbert Lectures (p. 551) the following remarkable admission: "Some of the sayings of Jesus have sunk too deep into the human heart, or, shall I say, into the spiritual consciousness of civilized mankind, to make it probable that any religion which ignores or omits them will exercise any considerable influence outside its own borders."

ROUSSEAU says, "The Gospel has marks of truth so great, so striking, so perfectly inimitable, that the inventor of it would be more astonishing than the hero." He adds, "if the life and death of SOCRATES are those of a sage, the life and death of JESUS are those of a God." JOHN STUART MILL, whose testimony on such a matter carries the greatest weight, employs the argument from the originality of CHRIST'S character to its historical truth. "Who among the disciples of JESUS, or among their proselytes, was capable of inventing these sayings ascribed to JESUS, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. PAUL." He adds, it is "the GOD Incarnate, more than the GOD of the Jews or of nature, who, being idealised, has taken so great and salutary a hold on the modern mind."

Presbyterian Survey. April 1927

ARCHBISHOP MORA Y DEL RIO, with other prelates, sent a memorial to the Mexican Congress asking for the modification of laws relating to religious matters. Congress refused to consider the memorial on the grounds that priests are not citizens on account of their oath of allegiance to a foreign authority, and hence have no right of petition.

In the debate arising from the memorial, Representative Antonio Diaz Soto y Gama spoke against receiving the memorial. Mr. Soto y Gama has never made a profession of faith. He is a socialist, a leader of the agrarian movement, and a very fine speaker.

The following excerpts from his speech were quoted in "*El Mundo Christiano*" (Mexico) of November 25, 1926, from the official "Record of Debates of the Mexican Congress."

"I wish to say, and I know that all agree with me; believers and non-believers, Protestants and Catholics and agnostics, all thinking men in the Assembly, all men in the country who are not prejudiced; I wish to say: There is nothing, I know of nothing, we know of nothing more beautiful, nothing more revolutionary, nothing more inspiring, nothing more holy, nothing more progressive, than the Gospel of Christ; but unfortunately humanity knows of nothing more reactionary, nothing that has caused more delay and danger to progress than the Catholic Church. (Applause).

"I, a Christian am in accord with my colleague, Cerisola, in much that he has said; but I cannot agree that the revolution wishes to de-Christianize Mexico. The revolutionary party would like for all Catholics to become Christians again; it would like for all of us revolutionists to be Christians; that we revolutionists rise above our weaknesses, for in the midst of its greatness, the revolution has made its errors, as everything human does, and for that reason Christ came to save sinners, and we are men.

"I should like also for the revolution to have the courage to raise the banner of Christ, to see if thus it is possible to take it from the Catholics, the church that raises it unrightfully, because the Catholic Church is not Christian. (Applause). It was Christian in the time of persecutions; it was Christian with Peter and Paul; it was Christian when it fought with the humble, therefore the members of the proletariat were Christian; but since it has become rich, as Papini says, since with Constantine and protected by him, the Church began to accumulate riches, I must shout it aloud, the Church has left its founder, it has gone away from Christ. And I have to cry aloud in this political assembly, what I've shouted amid the applause of the country people: The Church, the Catholic Church has betrayed Christ.

"Since human reason is frail, in the face of this debate, I should like to turn to Christ the great the incomparable the One who is not approached by anyone, the true pole, the axis of actual civilization, the only one who is able to save decaying civilization, which is corrupt precisely because the pastors whom he left have ceased to be pastors, have ceased to feed the flock. (Applause).

The cry of Christ is this, clear, definite, and without possible misinterpretation: 'No servant can serve two masters, for he will either love the one and hate the other, or he will cleave unto the one and despise the other'. . . .

"How is it then that the Church has become rich, is still rich, and trying to become richer? That is the question that presses itself upon us, the Church which might have saved humanity, the Church which through that power which unfortunately it still holds over the consciences of the people, might have enlighted them, and educated them in Christian sentiments—and brought them to love their neighbors. As my colleague, Cortales, said to me a moment ago, 'What might the Church not have done, if instead of deceiving the common people with lies, it had only told the truth?'"

Zitacuaro, Michoacan, Mexico.

Dean Church - Life & Letters

"It is like the Roman infallibility tangle. People there have been talking rhetoric for ages, beyond their real thought, and now that they are taken at their word they are all in confusion. But I suppose it is a long way off before people learn the danger of talking beyond their meaning" 187

Of his only son. "He had more than any one I ever knew, the child, the child's irony & reserve, joined to the man of resolute, independent, truth loving thought." 331

Of Franco-Prussian war. 1871. Jan. 14. "I have not words to express my admiration at the unequalled intellectual greatness of the Prussian success: its preparations, its magnificent uninterrupted march, its absolute unchequered triumph. It beats Napoleon hollow, for it depends so much less on imposture, and so much more on long, underground patient hard work. But I have not words to express my fear and also detestation of the morality & political spirit & temper which has been the mainspring of this great achievement of human intellect. It seems to me the revival of the military barbarism of the kings & nobles of the old times, with all the appliances of modern knowledge to help them, and make them more horribly proud, arrogant, relentless in their will, contemptuous of right in their means, unmeasured in their claims. The French wickedness, their conceit & lies & chattering insolence, seem to me almost childish, by the side of the deliberate pride of force, of which the German nature is so capable & which seems to me to have disclosed itself in such proportions since Bismarck & Wm of Prussia became its masters & have taught it its strength." 157 p. Letter to Sir Frk. Lascelles

"It may require as much courage to say I don't know as to pronounce an opinion" 338

"Without being a sceptic or an agnostic, one may feel that there are questions in the world which never will be answered on this side of the grave, perhaps not on the other. It was the saying of an old Greek, in the very dawn of thought, that men would meet with many surprises when they were dead. Perhaps one will be the recollection that when we were here, we thought the ways of Almighty God so easy to argue about" To Lady Wolseley on Robt Elsmere. 338

"Life & Letters of Dean Church."

To Mozley on his book on "Miracles:" "I never should be a metaphysician; but the way in which assumptions excite no question, and people go on spinning arguments as if the whole of the invisible world was as easy to be understood as the theory of the steam engine, has long been one of my standing wonders... I am glad that you have brought out so strongly the two-sided character of all our means of knowing, and the fact that what we know in religious matters is but the tendency to know. The idea of perfect and absolute knowledge, which is involved in so much of what is said and taught on all sides, becomes daily more & more intolerable to me." p 174

To J. B. Mozley on a lecture of Tyndall's, "It was said not to be one of his best: but his experiments were curious & neat, & uniformly successful. But all the time I could not help a kind of sense of the insolence of the man, such as he appeared to be, claiming to bring all truth within what he called science. There was hardheadedness, originality, & sometimes a touch of imagination. But there seemed to be also a hard & hopeless onesidedness, as if nothing in the world would open his eyes to the whole domain of soul & spirit close about them and without which he would not be talking or devising wonderful experiments" p. 215

Can there be thought or meaning without words? To George Bainton. Sept. 21, '87. "The great thing in writing is to know what you want & mean to say; and to say it in words that come as near to your meaning as you can get them to come. Of course this is sometimes troublesome & often in the end unsatisfactory. That is the old & the true rule of writing because it is based on the effort after reality, & is the counter-charm to laziness & negligence and to show & make-believe." p. 392 f

Of Darwin. "In spite of that refusal to accept the Hand stretched forth out of darkness which saddens so many lives of our time, he seems a very attractive & noble person." 395

On Liddon's death. "How one begins to wonder at & long to know that unknown place where, with our foreign characters & judgments & likings, we are soon to be as actually as we are here. What will then be to respond & answer to the character we take with us?" æt 75. p. 419

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